

The Japan Christian Quarterly

Sponsored by the Fellowship of Christian Missionaries.

FLOYD SHACKLOCK, *Editor* DEAN LEEPER, *Assistant Editor*

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Editorial

Many of us, missionaries and other westerners in Japan today, barricaded behind economic security and a high standard of living are rather well insulated from the desperate ideological and social conflicts which have built up voltage enough to deliver a resounding shock to anyone who will reach through the barrier and touch one of the live issues. However, already some are feeling that the barricade, having had some of its sticks and stones loosened by the ever-strengthening flood waters of revolution which are flowing over Asia, will not be able to stand during the next five years as it has so commandingly stood for the past fifty. Some are digging in deeper behind the barricade; some are trying to erect other timbers of religious fanaticism or sentimentalism; others preach the gospel but basically rely upon an economic system and a philosophy that will never meet the challenge of the suffering of Asia. These methods are doomed to failure—failure in attempting to bring a vital Christian message that will open the way for God's grace to work among the Japanese and failure, too, in the attempt to speak prophetically concerning God's will for man and society.

We must not only step out from behind the barricade, we must help tear down all the timbers which keep us apart from the people we would serve and then we must step out into the currents and whirlpools of revolution and help design the new channel which we believe God would have these waters take.

This calls for Christian workers—both Japanese and foreign—of tremendous faith and purpose. It also calls for men and women who will develop a delicate sensitivity to the deepest fears and feelings in the hearts of those around them. Professor Johnson's writing about Kierkegaard carries a strong stimulus for our thinking about the central message of the gospel. These days call for a Christianity that has more than humanitarianism as its base. On the other hand, a purely otherworldly interpretation of the Gospel is bound to be pushed aside, especially by the thinking people of Asia, as a slightly glittering but useless

ornament. However, in Kierkegaard's thought we find faith and salvation rooted in history and rooted in life. Therefore, it is challenging to the fear, uncertainty, and secularism of our day. This article also brings help to those of us who constantly need new ways to make clear the message of salvation which is the good news of Christ.

Professor Iizuka presents a type of thinking in his article on revolution and nationalism in Asia which all of us, whether we agree or not, must certainly take cognizance of as we chart the course of our work in this country. It is clear to see that this Japanese intellectual is greatly impressed by the idealistic leadership of India's Nehru. When Nehru says that we of the west will never understand the east until we know more about the suffering in the heart of Asia, he is speaking words Christian workers must heed. Jesus seemed always to be able to speak to the greatest need of the person who stood with him whether it was physical, mental, or spiritual. And yet finally, whatever were the circumstances of the contact, Jesus had an effect on the soul and the faith of man. Here is the desperate need of this hour in Asia—a message that will bring faith and light into the heart of man. But at the same time, it must be a gospel of love and service which touches the most forlorn physical misery, the deepest intellectual longings, and the most severe struggles of the soul. Christianity, with its clear revelation of the spirit of a God of love and forgiveness, is the only adequate answer, but it can never become the answer for Japan or for Asia if it is lifted out of the context of the social tension and ideological struggle in which all people of all classes are involved.

This means that missionaries must become more actively involved in understanding social movements and in participation groups which are working for sound political and spiritual change in Japan. A young Japanese Christian worker recently said, "Another baby in our family would be a menace!" A four-H club leader near Maebashi said, "Who will help break the customs and way of thinking of the undemocratic rural areas of Japan?" A professor of economics at Tokyo University observed, "In our country we have not yet realized the existence and value of individual personality." An experienced professor in Tokyo stated recently, "Generally, our educational system is still set to produce a nation of retainers (*kerai*)."

Woe is the missionary who does not preach Christ and a message of faith and salvation, *but also*—woe is the missionary who does not relate his life and work in this country, and his message of a God of love, to these and other acute problems of Japanese life.

Several of us who have been connected with the *Quarterly* this first year of post-war publication will be unable to continue carrying the same amount of responsibility for it during the next year. This is not because we question the importance of this work. We are convinced of the need for such a journal and we find that interest in it is at a high level. However, it is absolutely essential that more people share in the responsibility for the different sections of the *Quarterly*. It is also essential that the posts of major responsibility be accepted by persons who can consider the work as part of their regular schedule. We will be hoping for many eager volunteers when the future of the *Quarterly* is discussed at the summer missionary conference.—Dean Leeper.

Hymn of Praise

SHINYA ODA

O Morning, O Hope ! So refreshingly
Rises the Sun of the New Age.
Repenting past folly and failure,
Renouncing our trust in the sword,
May we go to the feet of our Saviour,
The heaven-descended Lord.
For . . . he bids us come.

O sweat, O labor ! Work-weary
Blood flows hot in our veins.
As we rebuild a wounded nation,
Seeking balm for sorrows deep,
May we go to our gentle Saviour
Who succors his erring sheep.
For . . . he bids us come.

O Love, O Peace ! Healingly
Thy Spirit breathes in happy homes.
The trust and nearness of loved ones
Restores faith in the worth of life's goals.
Let us always depend on our Saviour
To nourish our hungering souls.
For . . . he bids us come !

(The *New Age* magazine for July, 1951, announced the winning hymn poems of a contest in which 244 contributors submitted 589 original poems. The above was one of the prize poems. It was translated by S. Yasumura and versified by Richard Rubright.)

Kierkegaard's Pilgrimage to Faith

HOWARD A. JOHNSON

Why does an American travel half-way around the world to Japan to lecture on a rather peculiar Dane who died a hundred years ago?

It is because he finds himself in complete agreement with the following three statements:

Reinhold Niebuhr says: "In my opinion, Kierkegaard is the greatest interpreter of the psychology of the religious life since St. Augustine."

Emil Brunner says: "I am convinced that the missionary theology of a man like Kierkegaard in the nineteenth century, has done more than any dogmatic theologian, perhaps more than all of them put together."

Cornelio Fabro, an Italian Roman Catholic monk, who is professor in the Pontifical University in Rome, says: "Sans anticiper et sans s'arroger un jugement qui n'appartient pas aux hommes, il me paraît qu'il n'est pas possible à un homme eût-il même le génie d'un Kierkegaard, de s'approcher à ce point de la Vérité sans être guide par Elle, sans être l'instrument d'une mission, dont l'investiture dépend du seul Esprit qui inspira les prophètes et les apôtres et qui guide les aspirations de tous les 'hommes de bonne volonté'. Disciple du Christ, Kierkegaard le fut indubitablement. Jailli des confins arides de la Réforme, son œuvre peut offrir au théologien catholique des ressources précieuses pour la mise en œuvre d'une Phénoménologie des problèmes théologiques, en particulier de ceux-là qui se rapportent à la foi; elle pourrait donc mener à un renouvellement de la théologie traditionnelle et offrir à l'homme moderne une théologie intégrale *mentis et cordis*."¹

1. "Without anticipating and without daring to make a judgment which does not belong to men, it seems to me that it is not possible for a man, even though he had the genius of a Kierkegaard to come close to this point of Truth without being guided by it, without being the instrument of a mission whose investiture depends only on the Spirit which inspired the prophets and the apostles, and which guides the aspirations of all men of good will. Kierkegaard was undoubtedly a disciple of Christ. Springing from the arid confines of the Reformation, his work can offer to the Catholic theologian precious resources for the preparation of a Phenomenology of theological problems, in particular of those related to faith; it could therefore lead to a renewal of traditional theology and offer to modern man a theology integral to mind and heart." (Translation by Father Marc-Roger Couture)

For once, at least, we find Rome, Geneva, and New York in enthusiastic agreement!

And yet, in Japan (as in several other countries, my own included) I find that Kierkegaard as *theologian* and as *man of faith* is hardly known. In conversation with a number of Japanese intellectuals, I learn that Kierkegaard is chiefly known as *philosopher* and as *man of despair*. I am informed that he is regarded primarily as the predecessor of Heidegger and Jaspers and as the spiritual father of Jean-Paul Sartre. There seems to be a tendency to look at the "great Dane" merely through the spectacles of French and German Existentialism.

But to behold Kierkegaard through these spectacles only is to see only a *part* of Kierkegaard, and to see him in part only is to see him distorted.

The pessimism, the despair, and the *Angst* which characterize contemporary Existentialism (and modern man in general) were indeed the pessimism, the despair, and the *Angst* which Kierkegaard once knew personally, but which—by the grace of God—were finally burned out of that man.

Shortly before his death in 1855 he wrote: "The story of my life is the story of my education from innate *Angst* to faith."

It is this story which I would like to trace today. Not in biographical form, however. Not merely as Kierkegaard's personal history, but as it might be the history of any modern man and as it found expression in an impressive philosophy of religion.

We shall start, as Kierkegaard did, with modern man—disillusioned, perplexed, anxious, and in the grip of a paralyzing despair—and go with him on his spiritual pilgrimage and long struggle through to faith.

With prophetic clarity, Kierkegaard understood a hundred years ago the crisis which was about to befall the human race. In the heyday of nineteenth-century optimism in the West, he anticipated not only the breakdown of culture, such as we have experienced it, but also what that cultural collapse would do to human beings. He knew that it would produce the kind of man we see on every side today—the man who is desperately afraid that perhaps life is *meaningless*.

I cannot say how it is here in Japan, but in the West at least, the typical man today is a secularist—i.e., he has eliminated the supernatural dimension from life altogether. There is, he thinks, no God, no eternal verities, no moral absolutes, no immortality. There is earth—and only earth.

We are told that "man is produced by the same forces that ripen corn and rust iron." He emerged unintentionally as the product of blind evolutionary forces. And when he dies, that's the end of him.

Man, however, is unique in that man alone *knows* that this is the situation. By an *accident* there has appeared in man the phenomenon of *mind*—a mind sufficiently rational to understand that the universe is essentially irrational. And thus modern man has the uneasy feeling that perhaps he is just “a foundling in the universe,” abandoned by the forces that produced him. Maybe we are simply “the victims of a cosmic jest.”

Life is short. Existence is hard. Nature is out to kill us, and in the end nature will succeed. History, like a juggernaut, rolls slowly forward, relentlessly crushing beneath its wheels those who pull its load.

The result of all this is a psychological phenomenon to which Kierkegaard gave the name *Angst*. We might define *Angst* as a conscious or semi-conscious dread that our existence trembles over an abyss of nothingness. It is a distressed apprehension of the unsupported character of human existence.

Kierkegaard fought for an explanation:

“What is this thing called the world? What does this world mean? Who is it that has lured me into the thing, and now leaves me there? Who am I? How did I come into the world? Why was I not consulted, why not made acquainted with its manners and customs but was thrust into it as one shanghaied? How did I obtain an interest in this big enterprise they call reality? Why should I have an interest in it? Is it not a voluntary concern? And if I am to be compelled to take part in it, where is the director? I should like to make a remark to him. Is there no director? Whither shall I turn with my complaint?” (*Repetition*, p. 114; *Samlede Vaerker*, Vol. III, p. 261)

This is the mood of the young Søren Kierkegaard. This is the mood of some of the contemporary French and German Existentialists. And at times, at least, this must be the mood of every thinking human being. For this seems to be man's actual situation. We are plumped down in the middle of a world neither friendly nor hostile; it is just plain indifferent to us. There would appear to be only two certainties: the certainty that we shall die; the certainty that we are not dead yet. Meanwhile, we have a little time. The problem is: what to do with this *meanwhile*. What shall we do with our life—while it lasts?

Choose we must. For the essence of life is choice. Not to decide is itself a decision. But how can we know that we are choosing correctly? Who will assure us that we are doing the right thing? Alas! there is no one who can give us this assurance. Man must always choose in the face of uncertainty. There is no way of escaping this risk. If we wait for certainty, it will be too late. One will be dead.

Therefore, *choose*! This is man's freedom. And this is man's dread (*Angst*,

angoisse). This is what Jean-Paul Sartre means when he says: "L'homme est condamné à être libre. L'homme, sans aucun appui et sans aucun secours, est condamné à chaque instant à inventer l'homme."²

With a profundity unparalleled in the literature of the world, Kierkegaard explores the existential alternatives—the real-life options open to a man. Three rival ways of filling up the time beckon to us: the aesthetic (roughly: eudaemonism), the ethical (roughly: Stoicism), and the religious.³

If a man wants to he can sit himself down at an epicure's table to eat, drink, and be merry. But (as William James saw) there's a difficulty about that: "No matter how merry the feasting, the skull will look in and grin at the banquet." A life devoted to the pursuit of pleasure may have an illusory brilliance, but it is nevertheless concealed despair. Sooner or later, pleasures pall, ennui sets in, and *Angst*—man's anguished feeling of emptiness and malaise—comes back.

There is no way to break this despair except by a "leap." By an act of resolute daring, one can make the leap to an ethical standpoint. If so, a man braces himself stoically against his coming end; in the meantime, he grits his teeth and fights for personal integrity. He takes up the defiant position proposed by Sénancour: "Man is perishable. That may be; but let us perish resisting, and if it is nothingness that awaits us, do not let us so act that it shall be a just fate."

This, as I understand it, is roughly the position of Sartre—a position which Kierkegaard personally could not maintain. It is an atheistic ethical humanism, and its logic is: we are here in a godless world, we've got to work, we've got to get along with other people, and soon we'll be dead. Meanwhile, we ought to do the best we can, live as nobly as we can. M. Sartre hopes that we will decide to espouse a political cause that will benefit mankind (so far as that is possible) and work for it with all our might until death overtakes us and we, as individuals, pass out of existence forever.

What Sartre recommends is thus a hopeful toughness in the "fell clutch of circumstance." It is akin to Bertrand Russell's "unyielding despair." "There is no reality save in *action*," Sartre tells us; and then he adds, pointedly and proudly, "It is not necessary to have hope in order to begin the work."

2. "Man is condemned to be free. Man, without anything to lean on and without any help, is condemned at every moment to invent man."

3. Because of the extreme brevity of this paper, I am having to abbreviate fantastically, and this means some distortion. Even so, the three "stages on life's way" as I here present them are still recognizable, and, if this "burlesque abridgment" involves deception, my conscience is not troubled; the Apostle Paul allows that teachers may sometimes be obliged to be "as deceivers yet true."

Kierkegaard, who knows how to honor human greatness when he sees it, would say: All honor to the heroic men and women who, although unable to believe in God, and without any hope of immortality, have nonetheless lived nobly and unselfishly and sacrificially for the welfare of the race. These are the hardy folk! But unfortunately, not many people have the hardihood it takes. Only a few can say with Sartre, "It is not necessary to have hope in order to begin." Not many are capable of the "unyielding despair" Lord Russell advises. At best, ethics is back-breaking labor. But here it is like polishing the brass of a sinking vessel. For all our ethical activity, we do not move away from the place where destruction is.

In Kierkegaard's judgment, a purely humanistic ethic cannot maintain itself for long. It loses heart. It cannot breathe. It gets oppressed by what Unamuno called "the tragic sense of life." The real difficulty about "unyielding despair" is that, in most cases, finally it *yields*.

If it yields—if a man sinks back into despair—what will happen next?

Such a man might revert to the aesthetic-eudaemonistic stage; he might take to the bottle to try to suppress his sense of the futility and meaninglessness of life. This despair, at its maximum, might mean suicide.

Or, at this point, a man might conceivably take an entirely opposite direction: with everything external destroyed, he might turn inward and seek within the depths of his own *psyche* something that will give meaning; i. e., he might become a world-and-life-negating mystic. One seeks release from the tragedy of the world by a retreat into eternity via contemplation. One must flee the body, flee the city, flee the world; for nature and history are beyond redemption. By ecstatic trances and mystical flights, one ascends into blissful unconsciousness, one is absorbed into the One, the Nameless Nothing. Heedless of every relation with the surrounding milieu, the mystic would put himself in immediate *rapport* with the Eternal.

Kierkegaard knew that this attempt at a solution—perennially attractive—would become especially attractive to certain deeper natures when the cultural crisis had become acute. In other words, he knew that there would arise men like the post-War Aldous Huxley.

But Kierkegaard, the existentialist, could hardly be expected to approve anything so non-existential, so socially irresponsible, as world-and-life-negating mysticism. The absolute, negative mystic refuses every existential task and, in the eyes of Kierkegaard, thereby consigns the world to the devil.

If a man refuses flight from the world via the bottle or via negative mysticism or via suicide, what's left?

Here he is, still in the world, still feeling the hurt of the world, still in the grip of despair. If *this* despair is to be overcome, he must leap again. This time to an ethico-religious sphere. Kierkegaard calls this standpoint *Religiousness A*. It is the standpoint of *theistic* ethical humanism. Of this Immanuel Kant would be a notable example. (In certain respects, both *legalistic* Judaism—not however prophetic Judaism—and extremely liberal, moralistic, and Pelagian versions of Christianity could be subsumed under the algebraic designation, *Religiousness A*.)

Here—in the manner of Plato's "glorious risk," in the manner of Pascal's "Wager," we *assume*: God, freedom, immortality.

A man is invited to make the daring venture of believing that there is a God of justice and righteousness who sustains the universe and undergirds the moral enterprise. A man is asked to regard himself as a free moral agent accountable to the universal moral law. He is asked, further, to assume that there is an after-life in which law-abiders will be rewarded and law-breakers punished. "Thus and thus shalt thou do," decrees the Law, "and thou shalt live." There is an eternal life in which wrongs will be redressed and justice done, a new world beyond the gate of death in which war shall be no more, neither tears nor suffering nor death.

There's a heaven to be won! The entrance requirements are clearly stated: Obey the Moral Law! So give your life to it—and God will give you life, world without end!

These words aroused Kierkegaard's whole passion. What he wanted in the very marrow of his bone was this redemption from futility and death.

And yet, can one be sure that there *is* such a God? Kierkegaard says: No. Could it be proved that there is an eternal blessedness? No. Still, one must venture everything for its sake? Yes. But is that not risky? Yes; this is either/or. Either despair or the leap of faith.

Kierkegaard made the leap.

The leap of faith did not transport him to the seventh heaven or to any promised land or to a bed of roses. He found himself standing exactly where he stood before, but now he had a task to perform. And that task was to reconstruct his entire mode of existence so as to bring it into conformity with the Law; i.e., one's absolute respect for God is to find expression in all the common ventures of human life.

Before Kierkegaard had gone very far in this task, however, he made a humiliating discovery. The Law was too hard for him. With the best will in the world, he did not have the strength for it. When he candidly judged himself

by the divine standards, he saw at once that he was woefully sub-standard. As John Knox would put it, he found that he could not keep God's perfect law—and that God is unwilling to give him an imperfect one.

Here was a Law which could tell him what to do but could not help him in the doing of it. It was a Law which demanded everything of him but gave him nothing—or rather, it gave him the torment of a bad conscience. "The requirement of the Law," says Kierkegaard, "is so infinite that the individual always goes bankrupt." The earnest ethical idealist comes at last to a realization of his *incommensurability*—i.e., he sees with despair that he cannot measure up. And yet his eternal blessedness depends absolutely on fulfilling the perfect Law perfectly!

Like St. Paul, Kierkegaard sees it clearly. The Law is against him. He sees that he stands condemned and indefensible. The verdict is guilty. The penalty: Death.

A deeply humbled Kierkegaard no longer asks, "What good thing shall I do to inherit eternal life?" He now cries agonizingly, "*Who* shall deliver me from this death?"

It was then that Kierkegaard became attentive, for the first time in any deeper way, to something he calls *Religiousness B*. Kierkegaard insists that Religiousness B can be received as relevant only when one has been through the "existential training school" in ethics. Not until Religiousness A has shattered the illusion of self-sufficiency and self-redemption can Religiousness B's message about a Redeemer seem anything but sheer absurdity.

For Religiousness B rests on a double paradox. The first of these apparently absurd paradoxes is this: God, who by nature is eternal, has appeared in that which is contrary to His nature, the temporal. The second paradox is: Man, who by nature is temporal, can—through faith in the first paradox—become that which is contrary to *his* nature, eternal.

Religiousness B challenges us to believe that the Deity has appeared in time, that Eternal God has disclosed what His nature *is* in a man of flesh and blood, who lived at a particular place, at a particular time, and who was rejected by the human race—put to death as a criminal.

Religiousness B (which, of course, is Christianity) makes the apparently monstrous claim that if we look at the human, historical lowliness of Jesus of Nazareth, we are looking at a window which opens right into heaven itself.

If this be true, then: At the center of the universe, at the heart of reality, is not impersonal mind or a blind whirl of atoms of heartless, mindless energy or a grim, pitiless Judge but a loving Father whose nearest human equivalent

is the historical figure, Jesus of Nazareth.

This is the Christian assertion: The God who created the world, the God who sustains interstellar space, the God from whom we come, and the God to whom we go when we die—that God is exactly like Jesus!

See what this implies.

Jesus ate with sinners; so then does God. Jesus admitted to His society despised publicans and penitent harlots; so does God. Where sin is repented of, Jesus forgave it and forgot it; so does God. Jesus died on the cross with a prayer of forgiveness for His murderers on His lips. In His life as in His death, He made it clear that *nothing* in a man's bad past will ever be held against Him, if only he will repent it and renounce it. Therefore, if God be like Jesus, we have nothing to fear from our past.

What about the future?

If God be like Jesus, then we are confronted with a God who not only gives full pardon for our past but who also promises full security for our future. "Fear not, little children," said Jesus, "It is the Father's good pleasure to *give* you the kingdom."

Well, then! With the past forgiven and the future assured, the Christian has courage to live in the present. Knowing himself surrounded by love and supported by love, man is no longer afraid, no longer anxious. Love sent us into the world; love will receive us when we leave the world. This the Christian believes because he has been met by love here in the midst of the world, in Jesus. Eternity has intersected time at a point Kierkegaard calls *kairos*, "the fulness of time." In the light of *kairos*, the Christian understands both *arche* (beginning) and *telos* (end). And where this is understood, history becomes meaningful. Kierkegaard says: "History begins first in the *kairos*."

Where there was *Angst*, now there is trust. Where there was fear, now there is hope. Where there was despair over moral imperfection, now there is the confidence which comes from knowing oneself accepted in spite of the fact that, morally speaking, one is unacceptable. "The true relationship with God," wrote Kierkegaard, "begins in joy over the fact of *being loved*—and from this will follow a striving which seeks to please the lover, a striving, however, which at every moment is encouraged by the certainty that, even if one is not successful, one is loved nevertheless." (Papirer, X³ A 667)

Kierkegaard maintains that when one is grasped by the conviction that ultimate Deity is like Jesus of Nazareth, a new quality of life will show itself. New moral marks will appear in the life of a believer, for the reason that the deathblow has been given to *Angst*.

As a master psychologist, Kierkegaard knows that it is *Angst* which incapacitates a man and stultifies effective moral endeavor. Take *Angst* away—replace it with Christian assurance—and we will behold a flowering of personality impossible before, undreamed of before. The erstwhile melancholy Dane exclaims: “Now, as never under the Law, it will become apparent what great things a man is capable of!” (Papirer, X⁵ A 8; cp. X² A 239)

Christ is like a life-guard who at peril to himself swims out into the rip-tides to rescue a man who is drowning. In his terror, the drowning man turns upon the life-guard and strikes him. But the life-guard, not embittered by this, brings the exhausted swimmer safely to shore and breathes new life into him. Thus life begins anew. And how does the rescued man feel towards his rescuer? Grateful. In gratitude he says, “Sir, I cannot repay you for saving my life, but I will do anything you say. Just name it!” And Christ replies, “Well then, abide with me, learn from me, eat at my table, and join me in this work of rescuing despairing men.”

To say this same thing in theological terms: For Kierkegaard, Christ is the Saviour, whose Incarnation, atoning death, and Resurrection are worshipped in faith, whose living presence is experienced in prayer and sacrament, whose power is communicated to the man who will receive it. Thus, strengthened and guided by the Spirit of the Risen Christ, the Christian joyfully strives—so far as his human littleness permits—to follow the Example of his Master. He falls far short of the Example, and feels his unlikeness terribly—yet without despair; for he repents his shortcoming and flees to the Example, who again shows himself as the Redeemer who has mercy upon him, forgives him, and raises him up. But Christ the Redeemer is once again Christ the Example whom he is to imitate—so that the believer is kept endlessly at work. Thus, without haste and without rest, without pride and without despair, the Christian—motivated by gratitude and constrained by love—moves out toward the world in witness and in works of love.

The Christian's daily life, Kierkegaard tells us in a succinct formula, is “the adoration and imitation of Christ,” a life of worship and work, which begins on earth and which has its consummation, but no end, in eternity.

Perhaps we now understand Kierkegaard's brilliant distillation: “The profound humiliation of man, the boundless grace of God, and a striving born of gratitude. These three things constitute Christianity.” (Papirer, X³ A 734)

One final question.

“Søren Kierkegaard, could you prove beyond the shadow of a doubt that God is exactly like Jesus, that Jesus is the Deity in time, that omnipotent

divine love has made itself known in the historical human lowliness of Jesus?"

To this Kierkegaard answers, "No, I could not. This calls for the leap of faith *par excellence*."

Kierkegaard merely asks us to read carefully the New Testament accounts of what Jesus is reported to have said and done—and then to judge for ourselves. Since God is love, He will not take from us either the danger or the dignity of having to decide. Love can prove itself only by acting lovingly. Love will do everything to win our response of love, but nothing to coerce it. For coercion is the denial of love. In amazing condescension, the God of love submits Himself to human decision.

Kierkegaard's own final decision was that, although this be folly, it is nonetheless "the foolishness of God" which is wiser than the wisdom of men. In the Man of Nazareth we are confronted not with a gifted rabbi, a great poet, a moral hero, or a religious genius but with God Himself, the Lord of heaven and earth come to our rescue.

Either He is this—or He is a mad genius. Either you have faith in His claim, or you are offended by it. Faith or offence. There is no third way.

Therefore, *choose*! You *must* decide. But decide now, quickly, for death is close at hand, and, if you delay, death will make your decision for you—by default.

Strengthening the Church

PAUL R. GREGORY

The cardinal principle for the younger missionary, we were told as we prepared to go to China, is one of keen-eyed and keen-eared silence. As I remember it, we were to spend at least the first year on the field carefully recording the weaknesses of the national church and the missionary program as we saw them, and then we were to speak out only when we had a constructive solution to any of the problems we had observed.

I am not sure now that a young missionary actually achieves the desired humility in one year, but long before his first term is completed he is painfully aware of the historical and cultural, the psychological and social ramifications of the all-too-obvious weaknesses in the national church and of the missionary's place in that church. His list of problems continues to grow, but the number of points on which he feels qualified to speak out constructively seem to dwindle steadily as he succeeds in identifying himself with the church of his adoption. What *could*, *should*, and probably *would* be done in America is often readily apparent. But what *can* be done here, given the history of Christian experience in Japan and the current complex of attitudes and aims in our Japanese co-workers, is more easily expressed in terms of attitudes than of concrete programs, and—whether attitude or program—much easier to formulate than to put into practice.

There is little in my own experience which would qualify me to write with authority on such a subject as this. Having spent all of our three years in Japan as the only evangelistic missionaries assigned to one of the weakest *kyoku* (districts) of the Church of Christ in Japan, my wife and I are inclined to think in terms of that assignment alone and to reach conclusions which a person of broader horizons might never arrive at. Having begun our missionary life in China only to have our plans dashed even as they were being formed, we have a keen sense of living and working on borrowed time; we are inclined to be unduly critical of, unduly impatient with a church that too often resembles a reactionary little backwater in a great current of social and cultural revolution.

And yet, this impatience and dissatisfaction notwithstanding, we have an

abiding conviction that, only as our contribution is geared into the machinery of the existing church in Japan, will it have any significance beyond the period of our own stay here. In any crisis which, for the foreign missionary, closes the door to effective witnessing, it will be the church in Japan which will go on building on that foundation "which is laid in Christ Jesus."

"Strengthening the church" then, so far from being an important option for the missionary plotting his course in present-day Japan, becomes the *sine qua non* of missionary endeavor, the back-drop against which he will teach his classes, preach his sermons, raise his children, and order his contacts with the church in his homeland.

That mere statement that our work must contribute to the strengthening of the church in Japan scarcely involves any profound insight into the nature of the problems confronting the missionary here. Some of us might protest that, in the intricate economies of a life over which "God is the ruler yet," the humblest of our efforts cannot fail to strengthen the *Church*, however remote they may be from the life of the church in Japan. But to one who cannot quite escape the shadow of what has happened to the missionary witness in China, there is a consideration which seems far more practical, if not more pertinent: that is the concern for maximum efficiency even in Kingdom work (or, better, *especially in Kingdom work*!).

There is a tragic inefficiency in the cold reception which the English Bible Class student receives when he attends his first service in a church whose minister he has never met and whose lay people share a fellowship which—to be most charitable—is denied him unconsciously. There is an appalling inefficiency about the great evangelistic campaigns which are conducted annually throughout areas whose churches have only a dim sense of their responsibility for the ultimate success of those campaigns, and whose ministers have never been trained to conduct the visitation evangelism without which the whole effort is a decapitated corpse.

These things are patently obvious to all of us, but they point up the fact that "efficiency," as we are concerned with it in the church in Japan, is made of strange stuff indeed. It is scarcely too much to say that, for all practical purposes, a contribution which is not understood or even sought after by the churches and their leaders, will not appreciably add to the strength of the Japanese church. And a program which the church is not prepared to utilize and absorb is a program which must be begun far back in the much less rewarding work of inspiring the needed understanding and concern in the hearts and minds of our co-workers. Failure to give that fact the weight it deserves

renders too much of what is genuine enterprise to the foreign missionary of little moment to the life of the national church. In the East at least, patience is still the better part of efficiency.

In the past few months I have had the privilege of visiting the fifty-odd churches and preaching points in the three northernmost prefectures of Honshu. The itinerary has made it possible for me to spend a day or two in the homes of all of the ministers of the *kyoku*, to join them in some of their work, and to trade thoughts about the Christian witness which is our mutual concern. I had hoped that they would speak with one voice on some of the major issues, that their opinions might at last produce a solid precipitate from the muddy waters of my own thinking on this problem of strengthening the church. Actually there was no more unanimity than I had a right to expect from men of six former denominations, men with an age spread of forty years. But they shared a concern which was expressed by the most outspoken of them in these terms: "Missionaries have done their greatest damage to the church in Japan by their over-willingness to supply financial support, their failure to appreciate the deadening effect of what, to them, is generosity." The obligation placed upon us today is complicated by the fact that, while words like these are spoken by the great majority of our Japanese co-workers, a distressingly small minority possesses the courage of that conviction in the face of the economic pressures under which the Japanese minister lives.

Special temptations come in various ways. We missionaries dream a dream of plant or program which is beyond the resources of our local church, and, assured that our influence "at home" will bring a special grant with which the dream can become a reality, our co-worker surrenders a bit of his integrity, his congregation gives up a bit of its initiative, and the deed is done. Or a minister, failing to consult the more level financial heads of his lay leadership, launches a program of expansion in all good faith, only to discover that he has outreached himself and must plunge his church into debt. Knowing that his declarations about financial independence for the church in Japan will never again have quite the same ring of conviction, he comes to the missionary with his plight, and his well-meaning foreign friend uses the channels open peculiarly to him to secure the grant that is a short-term blessing and a long-term curse.

On the local level we missionaries have a financial responsibility which touches our own personal contributions and those grants, regular and special, which come from the churches in America. There is a place for the subsidization of pioneer evangelism projects, but even there only according to a clearly defined program of decreasing grants which will make the work a responsibility of sister

churches in the same city or the same area within a specific period. The here's-a-grant-what'll-we-do-with-it type of planning which has characterized much of recent church legislation on the local level would be fatal to any government and any business enterprise, and it certainly encourages abominable Christian stewardship.

For our own personal project we prepare budgets a year or two in advance of the grant of funds; but we sit in church councils and deliberate on the use of money which has come unsolicited, unannounced and to be disposed of by next September! We might strengthen the church greatly by fostering the kind of responsibility which we recognize as essential in our own lives. We would make a permanent contribution if we were to give our hearts and minds and hands—but not our financial strength—to new projects and programs in the independent local churches around us. We would strengthen the work greatly if we were to launch no project of our own without a schedule by which it might achieve self-support and stand beside the efforts of our co-workers, responsible and respected. Holding ourselves to such principles will undoubtedly bring us moments of anguished soul-searching; but there is a more awful searching of soul for those of us who became zealous for such principles in China only moments before Communist fiat left a weak church no choice but to stand alone.

Away from the great city concentrations of Christian effort, there is a hunger for fellowship which is being met adequately only along denominational lines. The average pastor takes a dim view of the ecumenical movement and has almost no concept of the place which the church in Japan might take in that movement. Recently, when an American visitor expressed concern over the slow disintegration of church union in post-war Japan, pointing out that the trend was a blow to Christians elsewhere who have hoped that Japan might furnish a significant example for the World Church, the reaction of a group of rural pastors was this: "We know nothing of such hope, and we can only view the ecumenical movement through the knothole of our own very limited and too often not-very-satisfying experiences."

Even within the Church of Christ in Japan, the average pastor of my acquaintance is still actively engaged in attempts at expressing the significant contribution of his own denomination and is not at all concerned with discovering ways in which other traditions might enrich his thinking and strengthen his witness. Leader of a tiny minority in the community, he is painfully aware of the constant toll which hostile social customs and standards take from his little flock. His psychology is largely defensive, so that fellowship across old denominational lines appears as a dangerous lengthening of his perimeter, an invitation to attack from without rather than a strengthening of his position from within!

It's true that the Paul who once decried the divisions in the church at Corinth would find it very much to the point to remind us here in Japan that we are not of Luther or Calvin or Wesley but of Christ. He would surely applaud the logic of students who remind us continually that our Christ, powerful to reconcile man with God and man with fellowman, appears powerless to heal the divisions among those who profess to follow Him. And he would find little to commend in the postwar practices of most of us missionaries. We do nothing to broaden the viewpoint of the church when we allow traditional ties to determine the churches which shall have our help and the leaders who shall be our intimate friends. The church is scarcely strengthened by our personal support of retreats that follow the old divisions, accentuate them, prolong their hold on the thoughts and lives of our co-workers.

In a sense it is we missionaries who must open that "knothole" through which the World Church experience may be passed on to the local churches in Japan. We, more than any others, are in a position to enlarge the opening so that a wider horizon is revealed to the churches in which we work. In the rural areas we are as much of the Church in the World as the average Christian ever meets. For the present, we can do much to strengthen the church in Japan by denying ourselves the satisfactions of a too-intimate fellowship in churches whose history and whose ways of worship make them our natural "church homes."

For some of us, this will mean an almost perverse insistence on sharing our time and efforts, our ideas and our interest with at least one congregation which would not have been our concern in pre-war days. For others of us, it will mean a "homeless" church life, as we try to express our concern for all of the local Christian groups which have no other contact with a missionary. For all of us it will mean a deliberate attempt to interpret one group to another, to introduce them to each other, to instil a sense of mutual need and interdependence. Our homes can be our greatest asset in this, a place where laymen who would otherwise never come to know one another may meet and enjoy a new kind of Christian fellowship, a place where ministers and laymen can be confronted with our respect and our love for them as Christian brothers of ability and integrity entirely apart from their denominational backgrounds. It may even be necessary for us to champion a minority cause or a neglected interest group in committees and councils, to stand with a minority denomination against our own traditional allegiances when such a stand is clearly the better way for the entire Christian community. Our position in church life will be an anomalous one, but the position of a foreign missionary is always so to a

greater or a lesser degree.

The temptations to self-satisfaction may be great, but it will help to remember that the very difficulties which have produced the introversion in the Japanese churches have also produced a maturity of Christian life and a depth of experience which exceeds our own. And if the program appears forced at the outset, it will not be long in finding the welcome it deserves, for our co-workers are conscious of a need for a more inclusive fellowship, but they have lacked the energy to initiate it and the mutual friends to make it a living, convincing possibility.

On one point at least I was caught completely off guard: an attitude which seems to prevail among the ministers here is one which I had been certain scarcely existed at all. It was enlightening to have Japanese friends on several occasions warn me that the missionary who is a tireless iconoclast would be much more accurately characterized as a "bull in a china shop" than as a knight in armor assailing the battlements of heathenism. With painstaking care they pointed out that the new Christian who has found a real and satisfying religious experience will come very naturally to ignore the "god shelf" and the family shrine; the family which has developed a meaningful home expression of their Christian faith and worship will, unprompted, take the steps necessary to rid their home of the meaningless evidences of past misconceptions and mistaken loyalties.

Until I realized the possibilities involved, I was grieved that my friends should have thought the warning necessary and that the explanations should have been so detailed. Actually these things made it evident that neither of us had given the other the credit he deserved, and that this attitude on the part of the ministers was at least new enough to demand the kind of explanation that would preclude any misunderstanding by an equally sincere but quite possibly less enlightened hearer! Subsequent conversations on the problems involved lead me to suspect that, while some of us have been criticizing Japanese conservatism for preserving so faithfully many of the shortcomings—architectural, liturgical, and the like—of our Western churches, there has been a growing suspicion in the minds of our co-workers that we, as missionaries from the West, represent an immediate obstacle to that long-delayed and much-needed indigenization of the church in Japan.

The problem can be approached from various angles and the need met at different levels. There are areas into which the average missionary cannot expect to penetrate: he will have to be content with helping his Japanese colleagues to appreciate the possibilities and to recognize the pressing necessity for some

Christian pioneering with the express purpose of making the church in Japan a more distinctively Japanese expression of the Christian Way.

The danger, of course, lies in the fact that, once the bars are down, there is a temptation to work toward the unworthy goal of making Christianity easy. Foreign missionary and national church leader alike will be obliged to hew to the line of crystallizing the Christian responsibility in everyday life. So far from being a process of diluting the Christian message for Japanese consumption, it should be one of applying the message to the commonest experiences of Japanese life, making Christianity the more difficult and challenging for being more explicit.

There are phases of the work to which the missionary can contribute a great deal from the very beginning. He has a better chance than his co-worker of viewing Japanese life with detachment, of recognizing ready-made transfers and substitutions from the Judaeo-Christian tradition which are not apparent to the national leader. The made-in-America Harvest Home service is not enough for the Japanese Christian farmer: his neighbors make an event of the various harvests, taking first-fruits to appropriate shrines. He needs our help in contriving simple home services of worship that will express his gratitude to God on those different days when the beans and the corn and the rice and the apples are ready for harvest.

Festivals like *o-bon* are a constantly recurring problem to the Japanese Christian: either he maintains a studied (and too often stiff-necked) aloofness from his friends and neighbors, or he goes through the outward motions of festival observance, making what he hopes will be adequate mental reservations and assuring himself that it doesn't mean a thing to him. Neither pose contributes to the "edifying of the church." With a little imagination we might take the age-old festival of All Saints out of its arbitrary November spot in the Christian calendar and make it a meaningful and thoroughly Christian replacement for the neighborhood doings at *o-bon* time. And only we missionaries, I suspect, are in a position to introduce a Festival of the Christian Home which will redeem the saccharine-sweetness into which the Japanese observance of our older Mother's Day has descended.

There is a wealth of possibilities if we are willing to recognize our responsibility for the pioneering that ought to be done. It appears that a good many of our co-workers are quite ready to launch such experiments—much more willing, in fact, than we were prepared to admit. And a great part of the initiative must be ours, for, if we fail to take up this problem of shaping a "Japanese Christianity," we may find ourselves branded as the defenders

of that very Westernism which we deplore in the church in Japan.

Strengthening the church, as a goal and as a governing principle for our missionary work, is certainly not small or confining or burdensome. It closes doors on none of the fields of work in which we are enagaged even now. Some of us, seriously concerned with the question, will probably find that phases of our work need to be reconsidered, reconstructed on foundations of a recognized need and a program that more nearly matches the rhythm of local church life and is only a short step ahead of the church's past experience. Some of us will discover new projects to support: work that needs beginning before local churches have the time or the resources to reach out to do it; the education of promising young men and women for lay leadership and for the host of unfilled posts which require full-time workers; the united literature efforts and their interpretation and introduction on the local level.

Where we begin will depend on the churches with which we work, their present awareness of their own need, and their recognition of our own dedication and particular abilities. But that our efforts *should* clearly and directly strengthen the present condition of the church is a consideration which we neglect at the peril of watching *our* particular part of the work disappear in a moment when times of testing come.

Revolution in Asia and Nationalism^{*}

KOJI IIZUKA

1. The Old World Order and Two World Wars.

Although the First World War which took place from 1914 to 1918 was essentially an internal struggle among the great powers of Europe, no special attention was paid to it except for it being called "The Great War" or "World War." This shows clearly that the world order that preceded it was primarily a European-centered order. The historical significance of this great conflict can be found in the fact that, perhaps against the intention of the peoples of the nations who played the leading role in this great struggle, the war brought about in a very impressive way an end to the period of history in which world politics and economics were centralized in Europe and in which modern Western European culture was considered to be the standard.

Benjamin Cremieux describes this situation in the following sentences in his "Inquietude et Reconstruction," essai sur la litterature d'apres-guerre, 1931. "During the war, the great war seemed to wedge itself into the individual and racial life only slightly. In other words, it presented two important problems: 1) to individuals, the problem of death, and 2) to races, the problem of victory. Both are problems that seem to have been solved with the return of peace But even after the peace treaty of 1918 was concluded, the life of yesterday did not return, and instead the people had to face the destruction of the old world." This French critic takes the problem up primarily in the realm of literature and thought, but it can be said that the situation was the same in the sphere of politics and economics.

As for the point that "the life of *yesterday* did not return, and instead the people had to face the destruction of the old world," the blow of the Second World War was even more serious and decisive. As far as the politics and economics of the capitalistic world are concerned, the Second World War was nothing but the second explosion caused by the contradictions in the world situation. The First World War was fought over these very contradictions which

^{*} Published by special permission of *The Student World*, for which publication the article was originally written.

remained with no complete solution in spite of the miserable killing and the series of great efforts by the League of Nations and other various international conferences held both before and after the First World War. The situation was that the economy of the advanced capitalistic nations who had no monopolistic, stable market, came to a crisis at the time of the World Panic of 1929-1930. At that time the "Have Nations" enforced the principles of economic blocking as decided by the member nations of the British Empire at the Ottawa Conference. This drove the "Have-not Nations" into a corner and they eventually became the Axis Powers and thus enemies in the Second World War. Therefore it was obvious that this had set the stage for the second catastrophe. The most civilized nations, those who represented the wisdom of mankind in the 20th century, dared to dash into the Second World War, as a way of solution by power of the problems confronting them, knowing full well that this was the most foolish way to find an answer to the contradictions. This is the reason why the post-war situation should be considered more emphatically as a cultural crisis of mankind than the situation after the First World War. We should not fail to see this deeper cultural crisis behind the diplomatic tension between the Kremlin and the Pentagon which is superficially considered by many today to be the root of the international uncertainty.

It seems to me that it is an instinctive tendency of non-Asian peoples today to see the present situation of Asia mainly in terms of the conflict between America and Russia. This, of course, is not without reason. However, I must add that the problem of the present and future of Asia should also be considered in connection with the question of what Western civilization since the time of the industrial revolution has accomplished and has not accomplished.

2. The Struggle Against Foreign Imperialistic Powers and the Internal Struggle Against Feudalism and Despotism.

The world order that counted capitalistic industrialized nations as cultural nations was practically outlined in the eighteenth and nineteenth centuries, centering on England. The three Axis Powers who bravely challenged the remains of the old world order which was greatly cracked by the First World War were successively defeated seven years ago—first Italy, then Germany, then Japan. The primary aim of the Allied Powers in the Second World War was to overthrow the Axis Powers, but in the process of the accomplishment of this aim, the old order which was already in a state of partial paralysis was completely destroyed.

In October, 1950, the Eleventh International Conference of the Institute of

Pacific Relations was held in Lucknow, India, and several delegates from Japan participated. The last time that Japan joined in a previous Conference was in 1936. Although this was only an interval of 14 years, there is no period in the history of the world which equaled this short time in the rapid and great changing of the significance and importance of "Pacific Relations." In 1936, Japan seemed to be a problem nation to the Great Powers in the West. But by 1950 Japan had lost her independence and was almost completely under the control of the United States, whereas most of the other Asiatic peoples either had won their independence or were awakened and had nearly achieved their freedom. To Asiatic peoples who suffered a great deal in the national movements for freedom and independence, the fact that the old balance of power and the structure of the imperialistic colonial rule had been destroyed in all of Asia before Japan was defeated is equally as important as was the fact of the Japanese unconditional surrender.

Asiatic races which had been under the old colonial rule took Japan's retreat as the opportunity to refuse the return of their old rulers. Not only awakened national pride encouraged them to become brave fighters, but also, it is said, the modern arms which the Japanese army brought in and did not take out, made it technically possible for them to fight against the colonial powers.

Japanese imperialists, carried away by the invader's ambition of gaining control of Asia in place of the Western powers, played the historical role of releasing Asiatic peoples from the iron hands of invaders in general. In this connection, it can be said that they accidentally played the part of Mephistopheles.

However, while talking of the present Asiatic revolution and Asian nationalism, we cannot neglect the fact that the Asian peoples' struggle to break the power of the old rulers does not mean only foreign rulers. When Asia was invaded by Europe, Asiatic countries consisted of the combination of despotic native rulers and politically helpless subjects. In this period of colonial or semi-colonial rule, some of the powerful upper class, who most benefitted from the traditional despotic rule, unashamedly joined hands with foreign powers and betrayed their own peoples by standing against the people's movement for freedom. Asian people experienced this betrayal too many times. Thus, through these bitter experiences Asian people have learned that the struggle against foreign imperialism must coincide with the national struggles against feudalism and despotism. Accordingly it was quite natural that Asiatic peoples regarded the end of the Second World War as an opportunity not only to refuse the foreign powers but also to check the return or continuation of their own old political powers.

We find a typical example of this tendency in the People's Government of

New China. Except for the Japanese, Asian peoples have never shared the benefits of capitalistic economy. Their part was always that of being the victims of capitalistic exploitation. Asians did not choose this situation willingly. They were forced to do so by someone else. This should be considered by Western people when they see the situation in Asia today. Probably industrialization and capitalization would seem to be synonymous to them. Asiatic people who are finally in the process of emancipation need and hope for the industrialization of their countries, but because of the reasons I have stated above, they do not want to identify industrialization with capitalization. The Red China of Mao Tse-tung and also India of the National Congress could do no other than fight British imperialistic rule and at the same time engage in a struggle against capitalism, which struggle, of necessity, caused both countries to emphasize socialistic economic principles.

We cannot be optimistic, however, as to whether or not Indian revolutionists can put their socialistic principles into practice as they push for economic reorganization. We also doubt just how far Indian capitalists who have financially supported the National Congress will go in supporting the new economic policy.

However, Asian peoples should not be blamed if they are afraid of falling into the same tragic situation of the European countries during the capitalistic period when they competed with each other in grasping monopolistic markets and colonies, and thus were forced to fight each other twice in a very short period, using all the techniques of the civilization of which they were so proud.

3. Echoing Feelings among Asiatic Peoples.

The editor of this periodical (*The Student World*) seems to want "an article on the economic revolution in Asia—that is, on economic factors and how they are changing Asia." Surely when we consider Asia we must consider economics and it is an obvious fact that economic factors will be the key in deciding the future of Asia. If I may be allowed to speak more cynically, may I say that such a one-sided point of view—taking up the situation in Asia today from the point of economics first and foremost—is peculiar to people who have been trained for a long time to see Asia as European colonies and markets for European industries. In connection with such a general prejudice, I would like to refer to the following passages from Jawaharlal Nehru when he gave the opening address of the Lucknow Conference. "You won't truly understand us even if you discuss our economic, social, political and other problems. If you want to understand us, you must see much deeper, and understand the distress and agony nestled

within the heart of Asia." The solution of this distress is "the load which we must bear and which nobody but we can solve. Other people can help, or interrupt, but they can't solve it for us."

Asia is gaining her independence, and there are many problems piled up before the leaders who have concentrated their energy on uniting all movements toward freedom. To improve the standard of living, to conquer illiteracy which involves 80-90% of the whole population—these are great problems, and in order to solve them the people must be certain of some basic economic security. Now many are so poor that they have to force their children into work even though they have to pay a penalty for breaking the compulsory education law. The contrast between the wealthy and the poor in all Asian nations is extreme. Therefore, even though we could manage to increase the national income, this would help mainly only those who are already rich and at best it would merely increase the possibility of guaranteeing the lowest standard of living to more people. The pressure of the population for the food supply within these countries is very great.

How can we plan an economic system that will not endanger political independence? The problem is to get rid of the crippled, dependent colonial economy, and to eliminate the remainder of the colonial economic plan which was carried out only for the convenience of the foreign rulers, in other words, to construct a new national economy. This can be done only by a plan of industrialization from which everybody expects so much, but from which we cannot expect a quick solution even though our hopes are high because so much time and technique are required. If there be no way but to plan the accumulation of capital for industrialization from the excess of our own primitive industries, we must expect that the tempo of industrialization will be very slow. On the other hand, in the political field, the clash of interests which has been submerged up until now in the greater struggle for national freedom may come to the surface. There is no single nation that is stable, or that is working along definitely planned lines. As for more concrete situations, many may be in the position to judge more freely than the Japanese who have been under Occupation armies and packed into four little islands for a long time. To add to this, even though Asia is not so familiar to others, they will be better able to understand the material and economic factors than the national feeling in the heart of Asian people.

One cannot understand the things that he does not want to understand. Only the friends of those who are oppressed can understand the potential power of the present Asian revolution. Asian nationalism today is based on the Asian

people's memory of the colonial rule of yesterday. Because of that, there exists a strong echoing feeling among the Asiatic peoples though there is not yet established a united Asiatic community. As one of the issues of the Lucknow Conference, Edgar McInnis of Canada stated, "In Asia, as a matter of fact, the victory of Red China is primarily a victory of nationalism. This fact is more important than the ideological significance of the victory of Communism. Asian delegates who expressed this view were not so impressed by the discussion that Russian control will replace the control of Western nations in Asia or that Red China will be used as an instrument of Russian imperialism to enslave all of Asia. To Asian people it is unbelievable that China who has suffered so much to gain her freedom and independence would become the subject of Russia and thus be directed by Moscow just when she has achieved her long-held hope of emancipation.

4. Asian Nationalism :

The new Asia so young in independence and freedom knows her weakness both in economics and military power. Then what is the strength that supports her from within? It is well expressed in the address of Jawaharlal Nehru at Lucknow entitled "Toward the Understanding of Asia."

We are particularly impressed by his request when he asked the whole world to recognize that Asiatic nationalism is on the march and can never be stopped. He sees the Asia of today in the process of world history. He does not speak as a mere Indian statesman or as an Asian, but he speaks as the voice of humanity itself. Asian nationalism for which he speaks is essentially different from that which blindly or sometimes consciously allows us to become irrational and instinctive, exclusive and self-righteous—it is something more rational and open. This may be called a kind of new nationalism. Rabindranath Tagore warned Japan not to accept organized selfishness of nationalism as a religion following the example of the West even though Japan was learning many things from Western culture. It seems to me that Nehru's nationalism—standing against the old type of nationalism and overcoming it—gives us promise of a new character of nationalism in the future.

On the other hand, when we pick up the opinions of the Western participants in the panel discussion of the Lucknow Conference, we can understand that Nehru's remark touched on a point which Western representatives were not willing to understand. Even people who were not Asian, but who were interested enough to join in the J. P. R. Conference, still think of the future of New Asia in terms of their own convenience and are eager to give direction

from that standpoint, and then they wonder why these suggestions do not work out as they wish. In this respect it may be no exaggeration to conclude that the Western and Asian representatives who joined in Lucknow in 1950 considered the same theme together, but discussed it in different dimensions, and parted without any mutual understanding or conclusions.

At present, the characteristic of Western people's interest in Asian nationalism is that they concentrate their interest in its relationship with Communism, as William MacMahon Ball of Australia said in his report which was given to the Lucknow Conference and which he called "Notes on Nationalism and Communism in the Far East." The governments in the West wonder what role the Asian peoples can play in the relationships between the West and Russia, especially the U.S.A. and U.S.S.R, or in short, how much will Asian nations serve the West. Needless to say, this is not the Asiatic approach to the problem. This kind of thinking is all the more remarkable in the fact that it is identifiable as the same thinking which causes them to think of the Asian revolution in terms of economic factors.

The important point, however, is this. As a matter of fact, such attitudes on the part of the old rulers, either native or foreign, is driving the nationalism of Asia, which is still partly in the colonial state, into a united front with the Communistic revolution. Those who censure the corruption of ruling power from the socialistic standpoint, and those who make an attack on the evil of police politics from the democratic standpoint, and those who raise their voices against racial discrimination in the laws of other nations as expressed in "Capitulation Ottomane" (words used by *Figaro* magazine of France in criticizing the Japanese-American Administrative Agreement), all of them are immediately classed as Communists. This might make it easier on the consciences of those who desire to suppress them. If there be some European nations who are eager to shake hands with ultra-conservatives in Asia, because of their near-sighted interest it is quite doubtful whether they intend to help Asian nationalism grow democratically, or to hinder it.

I do not think that Asian nationalism exists in isolation from external conditions. And yet Asian countries recently emancipated are not strong either economically or in military power. Therefore, I feel there exists a great probability of Asian countries being easily influenced by foreign civilization. Will Asian nationalism grow in the way that Jawaharlal Nehru prophesied, with a brighter prospective, or will it be hardened into more sterile principles like exclusive-ism or ultra-nationalism? This cannot be decided only by the hope of the Asian peoples. The history of the recent half-century of Japan would be

in one sense an ominous example.

The intention of the editor of this periodical was that I refer to "the place of the Church in this revolutionary period." How hard it is for the strong to be the friend of the weak and really understand their situation. How hard it is for those who are occupying a country to understand the feeling of the occupied. How often the sentiment from a past age becomes fertile soil for the development of an unrealistic viewpoint in making plans for the future. We, the Japanese, have just begun to learn this in a realistic manner after reflecting on our past imperialistic and militaristic record and after our experiences under the occupation during six years and eight months. To build the bridge of understanding and friendship between peoples whose positions are different—in this regard the Church has a great work to do both in Asia and the whole world. It can be said that there is no period when the Church has so much it should be doing as today. This is a very simple answer, but truth always nestles in very simple places.

Theological Trends in Japan Today

TADAKAZU UWOKI

Politically speaking, the Japanese dared to make a great leap after the war. Democracy is taken for granted in these days. The trouble is that people are not well trained in the democratic principles. On the contrary, some are making use of them for undemocratic purposes. In any sudden change of a social or political order, it is quite natural that superficial gestures are taken to be genuine action. A similar phenomenon occurred some eighty years ago, just after the Meiji Restoration. The character of a nation accustomed to feudal ideas for hundreds of years, would not very easily be made over. There were Christian leaders who warned the people that the change in the form of government would not alter the national characteristics at one stroke. Constitutionally-minded people must be produced through a long process of education. The most urgent necessity was the cultivation of a new spirit and character in the nation. This warning was well-founded. The feudalistic character of the people remained alive far into the constitutional era.

As a matter of fact, Christian theology has always been a stimulus toward democratic thinking in Japan. This may be seen from the fact that Christianity was criticized because of this tendency during the non-democratic period. It is only natural that there has been fundamentally no change in this respect. Intellectuals among the Christians simply maintained their old tradition, for better or for worse. A certain difference, however, may be found even here. The Japanese theologians of the early Meiji era generally entertained a fresh interest as to the rights and worth of man. Since most of them were victims of the feudal age, they tried very hard to get rid of the old regime. As a matter of fact, common-people-sentiment was a vogue among young leaders, political as well as theological. "Common-people-ism" was a motto of many enlightened minds. In this sense the democratic mood was not a monopoly of Christians, but they simply shared the contemporary aspirations with the secular leaders. But Christians were democratic to the core and were eager to win the people's mind for this cause. One of the influential journals, in which so many young writers, who later became powerful leaders, both journalists and theologians, co-

operated was named. "The Friend of the Nation," meaning by "nation" the common people, not government officials or the reigning party. Yamamuro Gumpei, the founder and famous leader of the Japanese Salvation Army, published a best seller booklet under the title, "The Gospel of the Common People." Professor Abe, the first leader of the Social Democratic Party in Japan, was also of Christian conviction.

Post-war leaders of the Christian Church were of course of the same spirit, and they tried to keep the precious heritage alive in the new situation. They were naturally inclined to the democratic thought, politically and socially. However, compared with the leaders of two generations ago, the younger generation does not show such a fresh enthusiasm, even if they fight strenuously against any infringement of the rights of man. One reason may be the circumstance that democratic ideas are too common nowadays. Every one is talking about them. It does not seem to add to the credit of Christian leaders to be talking loudly about democracy. In reality, the Christian ministers everywhere stand for the rights of the common man. I only regret that their enthusiasm is not great enough to assert the fundamental principles of human rights and worth with the tenacity needed by the actual order of things.

The main theological thought is probably still Barthian, either expressed or implied. Those who belong to this school are exercising an influence, which may not yet be at ebbtide, as in the two decades before the war. The situation is not so simple as to say that the Barthian school, pure and simple, is monopolizing the field. No very influential writing of this school seems to have appeared during these years, while several of this class were published one after another in the past ten or twenty years. A theologian who is probably being read more than any one else since the close of the recent war, is Professor Reinhold Niebuhr. He is fortunate enough to have Japanese disciples to interpret and propagate his doctrines. Quite a number of young intellectuals are reading his writings or talking about his ideas, although the older people are possibly more attracted to Karl Barth. However many may be reading Niebuhr's books, you don't hear any Niebuhr-like parlance from the pulpit! How soon Barthian expressions became a vogue after the introduction of his first books! The response to Niebuhr seems to be slower and less distinct than in the case of Barthian theology. I am not derogating the worth and importance of Niebuhr, but simply reporting as to the actual situation, possibly surmising the present tendency. To be sure, since many who are reading his books are serious-minded intellectuals, he will not be without an influence upon the theological thinking of the next generation. In this respect, attention may be called to a pamphlet published by

Professor Ariga, which contains four articles of Barth and Niebuhr in a Japanese translation, with an introduction by the editor. This has brought to the general reading public the mutual criticism and retorts of these two theological giants. As a pamphlet, this gives only a very fragmentary knowledge of the two theologians, but the readers may be able to find something of contrast. At least this shows the difference in the atmosphere of today from that of twenty years ago, when people were indifferent to other names besides Barth and Brunner. We still remember that some used the epithet of "neo-orthodoxy" in regard to the theology of the Swiss group. The same term is used today, but with a somewhat different connotation. Sometimes the term "neo-orthodoxy" is applied to Barth and Niebuhr together as making a group; at other times it is discriminately used to mean the theological tendency of Professor Niebuhr. The Japanese do not yet make a fine distinction in the application of the term, for such a scholarly criticism of neo-orthodoxy as that of Professor Williams of Chicago has not yet appeared in this country.

Professor Tillich has not been without readers since the appearance of his articles more than twenty years ago. But it is only recently that he has made an impression upon the Japanese theological circle. Nevertheless his influence seems to be growing rapidly. Tillich's attempt at correlating the theological with the philosophical is taken by some Japanese scholars to be sounder than Barth's dogmatic principle. Whether there is whole-hearted agreement with him or only a partial interest is hard to determine. We may perhaps rightly conclude that some find in him a solution or a clue to the solution of problems left unsolved by Barth. It is not without reason that Tillich is drawing the attention of a number of leaders.

A positive and more profound influence may be said to have been exercised by Professor John Bennaett, who visited our country two years ago. An important issue, then and now, is that of the practical application of Christian principles to the solution of the present socio-economic problems. When we think of this, mention must be made of the social Christianity movement of the prewar period. The first book propounding social Christianity, however, appeared about sixty years ago, under the influence of the English Christian socialism of Kingsley and others. Then about a quarter of a century ago, a social gospel movement arose in Japan, partly under the influence of Rauschenbusch. I say partly under the influence of Rauschenbusch, because one of the leaders of that movement was a lay professor of law, Dr. Nakashima, who passed through a sort of conversion under an evangelistic type of preacher, Rev. Teizo Hori. Dr. Toyohiko Kagawa was also a leading spirit of the same movement.

Simultaneously with the emerging of the social gospel there arose an evangelical Christianity, to counter-influence the social gospel in a certain sense. Then came the "Theology of Crisis," which strengthened the evangelical camp, so much so that the only influential school during the past twenty years has been that of Karl Barth. It was a pity that profound theological thinkers did not take up the problems of the day.

Then came Professor Bennett, a few years after the war. The series of lectures and conferences with him was exactly the thing needed in those days, when the problems of Christian ethics loomed large on the horizon. Dr. Bennett gave us a better understanding of the social situation and stimulated us, students, ministers and theologians, to Christian action. It is not to be forgotten that his personal visit called out a new zeal to face the day's problems. The main theological tradition here, however, was not congenial enough to the practical to make a quick and vital response to his teachings. The development may be like seeds sown in the earth or tiny leaves peeping above the ground. They have not grown to tall trees yet. The existence of a minister who believes that Christian theology belongs to one field and social problems to another is a clear evidence of the above conjecture. Although such a downright separationist is very rare, the theological science is not ripe enough to entertain the broader active interest, say, of Georg Wünsch twenty years ago, or of Reinhold Niebuhr and Bennett today.

The visit of one of the originators of the Theology of Crisis, Dr. Brunner, was an important event in the life of the Japanese Church. True, there are more earnest adherents to Karl Barth than to Emil Brunner; still, a large following may be found to the latter, who is highly esteemed as a philosopher of religion and a Christian ethicist. His lucid and forceful lectures and conversation with him were a good education, especially to students and scholars. Theologians were glad to become acquainted with the positive and practical development of his theology. The contribution of Brunner and Bennett comes under one head, that is, illuminating the Christian minds in the matter of ethical and social problems. These two men have helped forward the needed progress by several years. To a very few, the words of Professor Brunner meant a farewell speech, confirming them in their own loyalty to Barth, a sign by which to diagnose the theological situation in the present-day Japan.

We regret that Dr. Coffin, former president of Union Theological Seminary in New York, could not visit Japan. But we are happy to have been able to hear Dr. Mackay of Princeton, who is now widely known here through the outstanding theological journal, "Theology Today." His sound scholarship and attractive

personality have won many to his line of thinking. Perhaps he was the first person to arouse an ecumenical passion in the postwar generation of Japanese Christians. The world Christianity movement had not been without supporters before, but Dr. Mackay taught the Japanese Protestants how a stubborn ecumenical passion can exist side by side with denominational loyalty in a single breast. Speaking of ecumenics, we cannot forget to mention the precious labors of Dr. Iglehart of Tokyo Union Theological Seminary. A course on the ecumenical church with a regular professor is a new event in the theological schools in this country. We may rightly expect that many ecumenically-trained young ministers will appear in the near future.

There is not much active interest in the sphere of original thinking in theology, although it is a desideratum. Of course the young church has to learn a great deal from the older, before beginning to think for herself. But it is interesting to remember that in the earlier period of Protestant missions in our country, there were, comparatively speaking, many young leaders who seriously tackled the peculiarly Japanese religious situation. They worked hard to convert the people belonging to Buddhism or Confucianism. For that purpose they theologized, wrote books and pamphlets. It is to the credit of certain of the earliest missionaries that one of them, Dr. Gordon, made a special study of Amida Buddhism, in order to convince the minds of the Buddhist countrymen, as to the superiority of Christianity. Rev. Hiromichi Kozaki published a well-sold apologetic work, defending the superior claims of Christianity over against Confucianism. When the problem of the native religions became very acute in the years before the last war, several books were written, commending the Christian Gospel to the nation. There were hot debates as to whether "Christianity in Japan" or "Japanese Christianity" was the right sort of religion. Those days seem to have gone, perhaps not forever, but for the time being any way.

Compared with the systematic field, the study of the Old and New Testaments is attracting the attention of many scholars. Besides the general works, several new Bible commentaries are being published. It is hard to tell accurately what tendencies are represented by these exegetical works. The method of "Form History" is not without influence. As variously represented by E. F. Scott, Dodd, Grant, and Bultmann, *Formgeschichte* is making an impact upon the minds of Japanese New Testament scholars. Professor Bultmann's works are very well known both in the original German and in the Japanese translation. But they seem to have been read more from the interest of systematic theology, than from the methodological interest in Bible study.

Scholarly commentaries on the Old Testament are being published by the

Kyobun Kan. Popular exegeses on the New Testament are being written to meet the needs of the ordinary reader. It is fortunate that so many scholars and ministers are devoting themselves to writing commentaries on the Bible. Some of the younger scholars are humbly anxious to produce something of original character by and by. The church people seem to be active in Christian education, meaning by Christian education, chiefly church school education. The number of publications is not negligible today. It is growing year by year. Yet the number of original works in this field—which have grown out of research into the needs and problems of Japan—is not so large as it was in Japan's golden age of religious education about three or four decades ago. The question "Is religious education possible?" is probably out-of-date nowadays, although it was a vital problem some time ago. This shows a change in the mood of theological thinking and a sort of division of labor among the church people.

All told, we may draw an optimistic conclusion that there is a sound development going on in the years following the war. A real struggle toward theological maturity seems to be taking place. It is not a mere borrowing from this theology or that one. Rather, Japanese theologians are re-thinking their own positions. Neither orthodoxy nor liberalism rightly expresses the actual trends in Japanese Christian thought. Among the leading theologians, there may be very few strictly orthodox, and also very few downright liberalist. You may call the main current neo-orthodoxy, in the broadest sense of the word. For there are various tendencies even in this group, as you may infer from the above description. But we regret a lack of strong original thinking in theological circles, a fact for which we ought not to apologize. In such a country as Japan where there are temptations to lapse into a mere syncretism, honest original thinking may often produce an eccentric or frail structure. In spite of all that, it would be a mistake to conclude that the Japanese theological workshop is utterly fruitless. Even though the number of Christians in Japan is small, a large portion of them are thinking about their problems seriously, in order to become better fitted to maintain a strategic position, from which they may criticize and synthesize the various theological tendencies of the world. This is a hope of the ecumenically-minded, unless a retrogression to denominational pluralism gains in power.

Toward Education that is Christian

MAURICE E. TROYER

This summary* may serve to refresh the thinking of those who attended the discussions on this topic and it may also be used as a basis for further discussions of the issues and conclusions at local faculty meetings. Toward that end the issues are succinctly stated and suggestions pertinent to them are listed. Frequently reports of discussions on issues and problems leave the reader with the impression of gross failure and despair. This report might give that impression, but it should not. For one of the miracles of Christian education in Japan is the accomplishment of so much with such limited resources.

a. Christian education is both education and Christian. It is education toward Christian values and in a Christian setting in which the spirit of Christ shines through all relationships of the teachers with their colleagues, students and constituents, and with their God.

b. In today's world of conflict between two great masses of people over two ideologies, the one basically Christian and democratic, the other non-Christian and authoritarian, Christian teachers need to be students of the common and complementary values of the Christian and democratic philosophies. The vital democracies of our day were born of men seeking freedom from authoritarianism of church and state. Evangelical Christianity should own and nourish this child rather than deny it and thereby predispose it to the influence of agnosticism or humanism. This does not mean, however, marriage of church and state organically. But two agencies of like purpose and numerous common goals can nourish and help each other.

c. Christian teachers should analyze their relations with students. Frequently we adopt professional techniques and methods without analyzing the basic human values on which they operate. For example, a valid and reliable achievement or intelligence test may be so used that it destroys the sense of worth and emotional stability of some of the students. Such use is neither

* Prepared from secretarial records by Maurice E. Troyer who served as a resource person for a group discussing this topic at the Ginza Kyodan Church, April 1-4, under the leadership of Dr. Gillett.

Christian nor democratic. The basic purpose of evaluation should be helpfulness rather than judgment pronouncing. It should be part of the learning process in its major function rather than something done at the end of a semester or year to bless or damn the student. Christian and democratic values call for evaluation of achievement on the basis of individual ability to learn. Christ taught two thousand years ago that it was no sin to have one talent instead of two or five. A child of one talent ability who achieves according to his talent should have a grade that gives him some sense of satisfaction from his efforts.

d. These Christian and democratic processes are pertinent to one of the serious problems of education in Japan today—cheating. Numerous testimonies are given to the prevalence of this problem. It is a difficult one. It is likely that it is basically one of misplaced values. It is a living example of education whose ultimate goal is quantity of knowledge and skill with little regard for those controlling life values that determine toward what ends and in what way knowledge and skill are being or will be used. Here again we have a basic challenge to education that is Christian.

e. In similar manner teachers should examine other aspects of their relationships with students, colleagues, parents. But before they do so it is important that, individually and as a faculty they clarify the comprehensive goals of education that is Christian. This should be done *now* and *again* and *again*. It should be a continuous process. And these goals should be made clear to each student, in each program and in each course, day after day. One of the biggest wastes in education is the extent to which we spend time and money marking toward goals that are fuzzy in the minds of the faculty and unclear to students. The result—we allow our time to be consumed with knowledge and skill to the exclusion of, and at times, at the expense of, those goals that determine whether knowledge and skill are used for weal or woe. Goals should expand in meaning and reach as we go through life. Hence clarification of goals should be a continuous process for teachers and their students.

f. The above is made specific in its significance when we discuss problems of class size and more especially the overloading of missionary teachers with large classes in English to the point where opportunity to know, understand, and counsel individual students is quite impossible. Here arises one of the major dilemmas of the Christian schools—fiscal solvency versus small enough classes to achieve the goals which make education Christian. (The faculty of the Koto Gakko at Meiji Gakuin is revising its program in an attempt to solve the problem as is the faculty in the school at Matsuyama where Dr. Gillett is

principal. There is need for continuous reports of progress from these and other schools as they wrestle with the problem.)

g. Missionary teachers of English feel a great need for help in attaining useful institutional guides and materials. Few of them were trained for English teaching, much less the teaching of English as a second language.

h. A summary conclusion emanates from the nature of these problems and comments. We have long recognized individual differences in our concepts of what education is for and how it should be achieved. The same should be more widely true in Christian education. Some people because of the nature of their patterns of abilities, interests and emotions live more by their emotions than in a world of logic. For others the reverse is true. Crises in the lives of men also determine the kinds of wellsprings to which they look for power and comfort. Thus men come to know God, worship Him and have a growing faith in Him out of a variety of needs, some in the nature of crises, others, recurring problems of the day. What God is in the fullness of truth and love is what we all seek to know. We can share religious experience in Christian fellowship. But the meaning of life and the meaning of God is personal in the life of an individual. God did not, nor does not, make all men the same. Christian education calls for perhaps more resourcefulness in meeting individual needs and differences than secular education which frequently has less far-reaching goals. And it calls for tolerance of how sincere men come to see and worship God.

Japan's Social Problems and Christian Social Imperatives

MRS. HOWARD NORMAN

(These are summaries of presentations which were made at Ginza Kyodan Church, April 1-4, to a study group on the missionary's role in partnership with the imperatives of the Christian faith.)

The Population Problem

Presented by Dr. Yoshio Koya, with the assistance of Dr. Muramatsu, both from the Institute of Public Health.

Underlying almost all other problems in Japan is the problem of a rapidly growing population. Three things have contributed to this increased population. Since the war the repatriation of millions of people from the continent has added a tremendous burden socially and economically. The drive toward better sanitation, initiated by GHQ SCAP, together with the use of new drugs, such as penicillin and the sulfas, has meant a sharp drop in the death rate. The third factor is the sharply rising birth rate. The increase in the number of births over death at present is 1.75 millions per annum, more graphically described by Dr. Koya as the size of the city of Osaka. If this increase continues, Japan's population which was 72 million in 1949, will be 84 million in 1959, and will probably reach 100 million in the year 1962. The sharp rise in the birth rate in postwar years is at least in part due to the return of repatriates from China to their families. This rising birth rate has been accompanied by a new phenomenon in the history of Japan. Artificially induced abortions have been causing much concern to the authorities responsible for the health of the nation. In January, 1949, under the Eugenics Protection Law, there were 6000 reported abortions. In December, 1951, 50,000 were reported,—the months in between showing a steadily accelerated rise. For the year 1951, there were 500,000 abortions reported. In other words while some two and a half million babies are being born, half a million abortions are reported, and the Ministry of Wel-

fare has reason to suppose that at least as many and probably more unreported abortions are being performed annually. This a serious threat to the health of the mothers. It seems clear that at least one of the answers to this problem is contraception. Owing to pressure from various groups including the Roman Catholics, it is a very delicate matter for any government to handle. However, a preliminary survey was conducted in three villages. Ninety percent of the people expressed themselves as desiring birth control information, while only ten percent are at present practising it. The conclusion is that eighty percent of these people are having unwanted children or else resorting to abortion. With a budget of 24,000,000 yen, the Ministry of Welfare proposes to disseminate birth control information by means of its 800 Public Health Centers of which 265 have Eugenic Marriage Consultation Offices. The campaign begins in April, 1952. Dr. Koya hopes that public health nurses and midwives will also be utilized in this scheme. To the questions as to whether the dissemination of such information might not have a serious effect on the moral condition of the nation as a whole by making sexual license easier, Dr. Koya answered most justly that the moral decay of a nation springs from something much more fundamental than birth control.

Civil Liberties

Presented by Mr. Shinkichi Unno, Director of the Japan Civil Liberties Union. Mr. Unno defended Christian ministers in the courts when their faith brought them into conflict with the authorities during the war years.

Before discussing the immediate pressing questions of the day, Mr. Unno contrasted the position in Japan with that in the West. Japanese society places little value on the individual. The history of Japan shows practically no movement on behalf of the underdog. While it is true that the Meiji Constitution recognized the rights of the individual this recognition has never been implemented because bureaucracy was too strong. Furthermore the military victories of the following period and right up to the present war served only to put that bureaucracy more firmly in the saddle. The history taught in the schools was not real history but legends. Since, however, it was taught from elementary school up *as* history, people believed it implicitly and were left with no yardstick for judging government actions. Historians who attempted a more critical and rational approach were invariably punished for "attacking the position of the emperor." It was this attitude which made it possible to arraign the ministers

of the Seventh Day Adventist Church for stating the belief that God's judgment applied to the state as well as to individuals.

The mood of reflection which followed the war and the legislation of the early days of the Occupation which protected civil liberties, seemed to indicate a healthy change towards the recognition of individual rights. However, under the stresses of the present situation and the violence of communist activities, Japan's leaders appear to be reverting to their old thought patterns and there is serious danger of reaction.

The most marked sign of this reaction is the Subversive Activities Prevention Bill. Dr. Unno feels that the provisions of the law are so vaguely worded that any group which criticizes the government at any point can be labelled a political group and suppressed. It could apply to a group of scholars, or a Christian church, and, of course, to labor organizations. Any organization using pressure of any kind could be brought under its scope. It could be used to prosecute trade unions for a sit-down strike, lawyers for defending such unions' actions, and papers and magazines for supporting such union activity. The bill at present under consideration is the 23rd draft. The delay has been caused by the vigilance of liberal scholars and lawyers. Such changes as have been achieved are all to the good, but the main idea behind the bill is still repressive and reactionary. The acquiescence of the general public to this legislation stems from two things. First, ordinary people's fear of communism blinds them to the reactionary flavor of the bill. Of course, it is necessary to curb communism, but Dr. Unno expressed some doubt as to whether the communist movement in Japan is as strong as the reactionary elements would like us to believe. He drew our attention to the fact that no one would have believed it possible that the existing legislation at the time of the war would make it possible to prosecute men like Tsuda of Waseda, or the Christian ministers who came before the courts. But because of the vagueness of the preamble, it was stretched to cover even legitimate criticism of the Government. Dr. Unno believes that this present bill has just as much dangerous elasticity. The second factor is the lack of a tradition of civil liberties mentioned earlier. Japan has had no renaissance, no reformation, no revolutions in behalf of individual rights in its history.

Labor

Presented by Mr. Saito, General Secretary of Japan Textile Workers' Union.

The first year or two after the war saw a great strengthening of the unions.

However, in spite of efforts to the contrary, the leftist elements in the unions have carried more weight and made more noise than their numbers warrant. For this reason the international body, with which the General Federation of Trade and Industrial Unions in Japan, known as *Sohyo*, would like to affiliate, has refused them membership. This has made it even more difficult for the moderate elements to make themselves felt. But Mr. Saito told us that the communists, while very active, are not in control in the Federation, or *Sohyo*. The Federation's membership totals about 5,000,000. The member unions include a number of unions of government employees. These latter and a few others have had the right to strike taken away from them by recent legislation, since the threatened general strike of February 1, 1949.

The strike called for April 12, in protest against the Subversive Activities Prevention Bill, is the expression by the Federation of its serious concern about the reactionary nature of the bill. (The further strike scheduled for April 18th is a continuation of this same action.) The Japanese unions feel, as do unions in the West, that the right to strike is the working man's only means of protest against injustice. In the hands of moderates it will not be misused. Repressive measures increase the power of the leftist elements.

Mr. Saito expressed concern over the lack of a moral and spiritual factor in the Japanese trade union movement, such as has been present in the movement in England and America.

Economics

Presented by Prof. Nobuyuki Sakurai, Aoyama Gakuin University.

Discussing the general economic situation at present, and pointing out that even the housing situation has eased a bit, Mr. Sakurai stated that two things make the present economic picture much happier than that of the war period. These two factors are American aid and lack of a major war. Questioned later as to the possibility that the Korean War was a factor in the improved economic picture, Mr. Sakurai said that he thought inflation offsets any gains from this source.

Nevertheless, in spite of the slightly favorable trend at the moment, Japan faces serious problems as a result of over-population. Of the increase in population of 12,000,000 people between the years 1949 and 1951, two-thirds are males. 76% of this male increase is between the ages of 15 and 59. This constitutes an acute pressure on a saturated labor market. To the general

population problem there are three main answers. One is birth control, but this, valuable as its results will be in the future, does nothing to alleviate the situation for the next several years. A second answer is emigration. This, however, is beyond the control of Japan herself and is dependent on the co-operation of other nations. This leaves the third answer as the only really practicable one for the immediate future. The third answer is industrialization and foreign trade. In order to survive, Japan must trade. Food imports must be balanced by exports. The supplanting of silk by Nylon in the United States and the stockpiling of armaments generally in the West, cuts off a large part of the possible market in the democratic world. It is highly desirable to develop the market in Southeast Asia to its fullest extent, but even this is not a sufficient outlet. Mr. Sakurai expressed the feeling that some attempt should be made to find a market in Communist China for non-military goods.

The International Problem

Presented by Prof. Robert Wood, Doshisha University.

Speaking as a missionary to missionaries, Mr. Wood outlined our position in relation to the international situation. We stand midway. We must try to present the facts of Japan's total situation to the people in our homelands so that they can vote intelligently and bring some influence to bear on the direction of foreign policy. It is also possible at times to make representations to our governments on particular issues. On the other hand, one must be chary of counselling our Japanese friends to take action in definite terms since, we, as foreigners, are not called upon to undergo the results of such policies. We can, however, endeavor to clarify the political situation in the West in the minds of our Japanese friends.

The basic facts in the present situation are: (1) that Japan is a defeated nation without sovereignty, and defenceless; (2) that the two conquerors, the United States and Soviet Russia, are at loggerheads; (3) that the victor in the dominant position vis-a-vis Japan is the United States and; (4) that there is a residue of deep hatred toward Japan in the Far East. It is easy to see that this throws Japan into the economy of Western nations, who at the same time resent her competition.

In the process of concluding peace, Japan's alternatives were: to hold out for a treaty which would include all belligerents, thus impeding the efforts of the United States to conclude a treaty, while at the same time being dependent

upon the United States for vital relief supplies, or to work for and accept the most comprehensive peace possible under the existing conditions, leaving the door open for further treaties with other belligerents.

Japan followed the second alternative and signed a treaty which resulted in a large measure of sovereignty and independence. The treaty was signed against the background of two differing conceptions of Japan's position and role. One was that she constituted a power vacuum which if undefended would soon be filled. Japan being in a key position in the Far East, would be a likely target for the U.S.S.R., which has demonstrated a policy of moving into power vacuums. Therefore it was felt necessary to take measures to guarantee the security of Japan against such an event and to gain time for working out a *modus vivendi*. The second conception of Japan's roll was that of strict neutrality.

The first conception prevailed and resulted in the Security Pact, which was a bi-lateral agreement between the United States and Japan. Mr. Wood felt that the conclusion of a bi-lateral, rather than a multi-lateral, agreement was evidence of a tendency on the part of the United States to "go it alone."

In conclusion, Mr. Wood made the following suggestions: (1) that we should advocate enlarging bi-lateral agreements to multi-lateral agreements as better promoting collective security, and as making for better relationships between the United States and other nations; (2) that we should keep the Administrative Agreement of the Security Pact under careful scrutiny and concern ourselves with the maintenance of Japanese sovereignty; (3) that we should recognize the economic interdependence of Asian nations and the probable failure of any attempt to split these countries; (4) that we should caution against the increasing tendency of the United States to rely on military force as a guarantee of world peace; (5) that we should be aware of the increasing movement to the right in Japan.

In what direction should all these reports lead us? How can we integrate ourselves with our Japanese friends in the attempt to understand and act in a very complex situation? Specific suggestions were made in the study group meetings, regarding lines of action, organization of other study groups on social issues, cells for worship and special social action, liaison between specifically Christian social efforts and the Japanese Church. But in my mind one thing underlies all these suggestions and that is the necessity for the missionary to make every effort to keep well informed of what is going on in these and related fields; also, every missionary should find means not only of sharing his information but of sharing in the efforts of common man to find his just place in our Father's world.

Modifications of Capitalism in the United States

ALICE E. GWINN

This paper is, for the most part, a condensation of one prepared at Union Seminary last year in connection with the study of the Christian Response to Communism. I chose this topic, not because I had much knowledge of economics, but for the contrary reason that I had little; and with the belief that even we who are not specialists must know something of the general trends and possibilities.

Arnold Toynbee says, "My own guess is that our age will be remembered chiefly neither for its horrifying crimes nor for its astonishing inventions, but for its having been the first age since the dawn of civilization, some five or six thousand years back, in which people dared to think it practicable to make the benefits of civilization available for the whole human race."*

And again Toynbee says, "Asia and Africa are going to make an audacious attempt to catch up with the West *by a forced march*, and here lies communism's opportunity in a world in which the Russian ideology of communism is competing with the Western ideal of free enterprise for Asia's and Africa's allegiance."*

There seem to be at least three reasons for rejecting the communist *economic* program. (This discussion is not concerned with other angles of communism.) First, the communization of all economic resources of a nation seems impossible without totalitarian control which brings with it the evils of a secret police, and the stifling of religious, political and intellectual freedom.

Secondly, if the standard of living for all people is to rise, there must be more goods to distribute. Communist control of industry has not demonstrated that it has produced the incentive for greater production. Ideally men should work as hard for the common good as for individual profit, but actually men do not yet seem able to do this. In Russia equalization of income is now called a bourgeois concept, and artists, writers, and movie producers are paid twenty-five to fifty times as much as industrial workers, and three times as much as even the members of the politbureau.

* Quoted from *Social Action*, March 1952.

Thirdly, men develop through the exercise of initiative and through having to take responsibility for themselves; a highly centralized government dictating to and acting for the people stifles creative ability, and the growth and change that are necessary for a healthy society.

If we reject communism with its program of complete government ownership and management of all economic resources, what is the alternative? Is it necessarily unrestricted capitalism? A purely capitalistic country based on free enterprise would be one in which there was private ownership and management of all resources and means of production without any government control. This is the sense in which many people use the word capitalism, and it seems to be what the Russians mean when they use the word as a term of abuse about the United States. It usually carries with it the implication that labor is completely at the mercy of industry.

The following pages give facts to show how far from the truth is this stereotype which has been built up about the United States.

The term "mixed economy" is now being used by people who do not believe in a doctrinaire blueprint for society—a utopia which must be built at any cost. They would like to see economic life partly controlled by government, but also partly free, hence the term "mixed." There is here, perhaps, the difference between thinking of society as a mechanical structure which can be torn down and rebuilt according to a foreseeable pattern, and thinking of it as a living organism.

If the source of growth is from within, you start with what you have, prune away undesirable elements, graft in good things which can be grafted to the old root, and nurture and stimulate to new life the good which you already have. You begin with what you have and, of course, with a vision of what may be, but you help society to *grow*, you do not *make* it. The people must grow in the process of change and not be coerced beyond the disciplines they will themselves accept.

There are two poles of thought among those who accept the mixed economy view. There are those who favor a minimum of government participation; and those who view mixed economy as an evolutionary way to socialism. In between these two poles are those who would like to see varying degrees of government control. Even those who advocate a large amount of government responsibility advocate that enough private enterprise be left to provide for experimentation and to keep government from becoming too inflexible. Great Britain, the Scandinavian countries and the United States are examples of countries which have a mixed economy. In the United States there is very little government ownership

and management of economic resources (mainly municipal transportation lines and utilities), but the extent of government participation in economic life is very great.

Industrial workers today are far from being helpless slaves. Through their labor unions they form one of the three strong power blocs in the U.S. According to Victor Reuther, one of Labor's spokesmen, "The issue is not individual liberty versus government control, but the most equitable and fruitful relationship we can devise between individual initiative, group participation, collective responsibility, and government management."

Again Reuther says, "Labor organized for self-defense in an economic jungle. It cannot afford to renounce its strategic position as a pressure group for its particular interests as long as reactionary business interests refuse to be bound by conceptions of an over-riding community interest. . . . But the most advanced sections of labor are eager to break the bonds of narrow pressure group thinking and action. . . . Labor today is more ready for a democratically planned society than either industry or government."

As indicated above, labor has had a difficult struggle to gain its present position. A movie, produced by the Garment Makers Union, pictures something of this struggle and the sacrifices made by those who were its leaders. At the end of the picture, one of the union leaders is standing by a new union member as she signs her first union card. He shows the effects of years of struggle, but also he has a deep sense of inner satisfaction. He congratulates the new union member and closes what he has to say with these words, "It is a way to grow." As we read history we find that it is seldom that men have been given human rights. The vanguard, at least, has had to struggle for them.

Labor unions through their own efforts have brought about better conditions both through collective bargaining with industrial leaders (sometimes implemented by strikes), and through labor legislation. The initiative for such legislation has also come from the unions. They have been able to win consent to the justice of their demands for such things as a minimum wage, standard work-week, overtime pay, and government inspection of health and safety conditions in factories. They have established the principle that the needs of the workers must be considered as a just part of the cost of production of any given product. Agriculturalists also, both through their own co-operative organizations such as the Grange, and through national legislation, have done much to improve their own conditions.

The government has taken the initiative in stimulating soil conservation, making payments to farmers who will follow the program; market quotas have been set up for the five major crops in order to stabilize prices; storage facilities

have been increased, and government loans make it possible for a farmer to hold his crop for a better market price. The loans are essentially a minimum price which can be counted on. Crop insurance and loans at low rates can also be secured from the government, as well as loans for putting up farm buildings.

The government's rural electrification program has carried electricity to widely separated farm homes which could not be serviced by private companies, and electricity is widely used for farm work as well as for household use. Within fifteen years the number of farm homes having electricity increased from 10% to 80%.

About 50% of the farm families of the U.S. belong to market co-operatives and the volume of business handled by them increased over 700 times in the thirty-year period between 1915 and 1945. Now there is a strong movement toward co-operative production, centering in feedmills and fertilizing plants, which have brought large savings to farmers.

The lower income farm group (those who have small holdings, and renters) are still in great need of improvement of their conditions. Part of this can come through government assistance but much of it must also come through their own initiative and through types of education which will help them to help themselves.

Little is known outside of the United States of the extent of Social Security benefits. The Social Security Administration was organized in 1935 and in 1950 was considerably enlarged. Teachers, government employees, agricultural employees, factory workers and domestic employees are all eligible. Almost all groups of people are included except those who own their own land or business, and ministers, doctors, and lawyers.

There is a system of pensions for needy people over sixty-five years of age, and widowed mothers are given aid for the support of their children. Special groups such as the blind, the deaf, and those otherwise disabled, may receive vocational training and other aid where necessary.

Another activity of the government that has to do with economic welfare is production-consumption planning. This was carried out during the war and is a method that can be continued without government taking over management of industry. The welfare of consumers was considered in setting up consumption goals and raw materials were allocated to meet these needs, these being given priority over materials going into luxury goods, for instance.

The government also acts to prevent depressions. Economists have more hope than in the past of being able to stop serious inflations. The hope lies in an "indicator" which can point out danger and need for action before the

situation becomes to serious. Measures which will stop a slight inflation cannot be used successfully once the inflation has grown to large proportions. The indicator which will show whether or not we have reached a point of danger that calls for government action, is a new technique of gaining information. Of this it has been said that the improvement in the technique of gaining information has been proceeding at such a rapid rate in the last two or three decades that it may be ranked as one of the major technical changes in the twentieth century.

More government planning and power for action must be allowed than in the past; in this we are moving part way toward the position of government control. Since the economies of the world are interrelated, there must be joint planning, and the United Nations furnishes an instrument through which this can be done.

In the last twenty years the increase in middle-class incomes has been much greater than in the high-income group. Drucker, an American economist, estimates that half of the nation's families now have a so-called middle-class income, as compared to one-fourth fifty years ago. While the cost of living is three times what it was fifty years ago (partly because cars, radios, movies, etc., are now considered normal needs), the yearly income of factory workers has increased six times. When we see, however, that there are still half of the workers of the country who do not yet have this so-called middle-class income, it is evident that there is still much to be done. These figures are not given to indicate that we no longer need to strive for better conditions, but to show that gains can be made through an evolutionary process.

There is considerable redistribution of income through taxation. For example, a man with a family who has an income of \$2,000 a year will pay no income tax, whereas a man who has an income of \$1,000,000 a year will pay 68% in income tax, and will have property taxes in addition.

In the United States one of the projects of which we are particularly proud is the Tennessee Valley Authority (T.V. A.). The Tennessee River runs through one of the economically poorest sections of the country, winding its way through several states. In the past, the river frequently flooded, and erosion was making the country poorer and poorer. No one state could act to control the river, so its control was made a U. S. government project.

One possibility would have been to let a contract to a commercial corporation to build dams and provide for flood control: the company to earn its profits by controlling the electric power. This sort of thing has been done in other sections, but such a method does not take into consideration the total needs of

the community. It provides only a one-sided development, and the Tennessee Valley needed improvement both agriculturally and industrially, to raise the economic level of the area.

Another possibility would have been to make some bureau in Washington responsible for the planning and carrying out of a rehabilitation program. But experience has shown that bureaucratic supervision is never as efficient in the use of either time or money as work carried out by the people on the spot.

So a new plan was worked out. The United States formed a government corporation and supplied funds. The purpose of the corporation was not to earn money for itself as with private corporations, but to carry out a project for the rehabilitation of the whole Tennessee Valley area doing it in a business-like way which would make it possible over a period of years to repay to the government the money which had been appropriated for the project.

The authority was delegated to a group of men headed by David Lillienthal. They did not work from Washington, but lived in the area and made constant use of local, country, and state agencies and the experts in the colleges.

Conflicts arose between the farm specialist who wanted to provide more farm land; the health specialist, who saw danger in malaria; the electric-power specialist who wanted to buy as little land as possible so as to lessen the cost of power production; and the recreation specialist, who saw advantage in having parks and recreation-grounds as part of the project. These conflicts had to be worked out on the spot where the total needs of the community were before them, and where they could get the reactions of the people involved. Though there was, of course, a general plan, the project did not start with a complete documentary blueprint, but was worked out in conference as the work proceeded. The T. V. A. was strictly accountable both to the U. S. government, and to the local people for the results achieved.

The Tennessee Valley is truly being reclaimed. Floods and erosion have ceased, farms are producing more, and many new industries have sprung up because of the availability of cheap electric power. Some of these provide part-time work for farmers with small holdings who have a good deal of free time at certain seasons of the year.

Low electricity rates have made extensive farm improvements possible and because the rates are low much electricity is used. Even private companies sell much more electricity than they did before, so their profits have not lessened as they feared would be the case when they had to compete with T. V. A. rates.

The T. V. A. did not dictate policies but provided the means for economic betterment and stimulated individuals to take initiative. The detailed account

makes a thrilling story. This type of government aid does not lead to totalitarian control, and it develops the people as well as their economic resources.

There has not been space to list all of the modifications of capitalism which have taken place in the United States. The above has not been given as a blueprint for other countries to follow, though there may be things that are suggestive, especially T. V. A. It is quite probable, due to economic conditions differing from the U. S., that a more highly socialized economy is desirable for other countries. England and the Scandinavian countries have shown that this too can be brought about by parliamentary means and without the loss of essential freedoms.

The above account has been given to illustrate a different way of bringing about change than that of revolution, and to show that the rejection of the communist way has not meant the rejection of change and of the effort to better economic conditions.

This is the age when the masses have caught a vision of the betterment of life through economic advancement. As *one* means toward a better life, they are right in following this way. In order to change people we must change our economic institutions; but in order to change institutions it is *also* necessary to change people. People who are spiritually empty either lack fervor in working for better conditions or use the institutions which they create in dangerous ways; and economic betterment alone will never bring satisfaction.

There is hunger in the world today. Our chief task is not that of opposing communism. Our task is that of satisfying the physical and spiritual hunger of the people of this day.

The Ecumenical Trend of Churches in Japan

ANTEI HIYANE

It is frequently said at home as well as abroad that the Church of Christ in Japan was compelled to be established under a totalitarian policy of the government during an abnormal period. We shall not attempt to apologize for the fact that its foundation was partly due to the policy of the war-time government with respect to religions, but our purpose here is to describe the historical background of the movement for church union in order to show that the Church of Christ in Japan was also the fulfillment of prayers for nearly seventy years since the establishment of the first Protestant church at Yokohama in 1872.

On March 10, 1872, the Yokohama *Kokai* (Public Assembly) was established as a non-denominational Protestant church. In this respect, it should be said that historically the Church of Christ in Japan is a restoration of the first Protestant church at Yokohama. Among the various conditions for the establishment of the Church of Christ, one of the most notable was the historical fact that the first Protestant church had from the beginning been non-denominational.

Although Yokohama *Kokai* was founded by support from Presbyterian and Reformed Churches in America, it was neither Presbyterian nor Reformed, but an independent, self-administrative, non-denominational church. Its basic principle was stated as follows: "Our Public Assembly shall not belong to any denomination. As it is founded only on the name of the Lord Jesus Christ, its standard shall be the Bible. Since those who believe and are diligent shall be Christ's servants and our brethren, each member of the assembly shall treat all believers throughout the world the same as themselves and shall strive for intimate love as one family. So it shall be called the Japan Christian Public Assembly." Its doctrines were based on nine articles of faith of the International Evangelical Alliance, selected from the common doctrines of the Protestant denominations.

The missionaries of each denomination were impressed by the non-denominationalism of the Japan Christian Public Assembly. In September, six months after the founding of Yokohama *Kokai*, the first missionary conference was held. One of its main purposes was to discuss the organization of churches in the future.

S. R. Brown, a missionary of the Reformed Church, proposed a resolution which passed unanimously. It was as follows: "The churches of Christ shall be one body in Christ. The separation into denominations among Protestants is merely accidental, and it obstructs spiritual unity among Christians. Even in Christian countries, it already tends to make vague the unity of churches, but much more so in non-Christian countries without understanding of the history of the separate denominations. Because we missionaries wish to unify the evangelical approach in order to avoid the defects caused by too many distinctions, we agree to make an effort to unify their names and organizations as much as possible. So they shall be called Christian Public Assemblies, and they shall be administered by ministers and elders supported by the members."

But as the years went by, denominational churches were started by missionaries, and all Christian Public Assemblies were changed to Presbyterian, Congregational, or Methodist churches. Even Yokohama Public Assembly became a Presbyterian church.

Nevertheless, the trend toward church union continued. In 1886, volunteers of the Presbyterian and Congregational churches met together to promote their union. They worked so zealously that their basic bill of union was approved by the general conferences of both the Presbyterian and the Congregational churches. Then opposition against the union was expressed by J. Niishima, who had been baptized in America, and by missionaries of the American Board of the Congregational Church. The Presbyterian Church then exercised its independent spirit and renamed itself the Japan Christian Church. The reason given for using such a comprehensive name for a church was to prepare the way for complete union of all the Protestant churches in the future.

In 1887, the Episcopal Church of America united with the Church Missionary Society and the Society for the Propagation of the Gospel of the Church of England to form the Japan Episcopal Church. In 1907, the Methodist Episcopal Church and the Methodist Episcopal Church, South, both from America, and the Canadian Methodist Church were united in Japan to form the Japan Methodist Church. In 1930, the Christian Church joined with the Congregational Church.

Besides each denomination, there were inter-denominational co-operative organizations for many years. The churches in Tokyo held social meetings several times, but the first mass social meeting among Protestants over the whole country was held in Tokyo in 1878. At the fourth such meeting in 1884 the group organized itself as the Evangelical Alliance Assembly. This was effective as a co-operative organization among Protestant denominations until its dissolution in 1906. In 1911, the Church Alliance was organized. Its member denominations

included Presbyterian, Congregational, Methodist, Evangelical, Christian, Friends, Methodist Protestant, Baptist, Brethren, and others. Because of the difficulty of achieving church union, its purpose was to promote alliance first.

In 1910, at the World Missionary Conference held at Edinburgh, co-operative evangelistic activity among the churches was stressed. In 1913, its standing committee held a meeting in Tokyo and there decided to carry out a co-operative evangelistic movement among the churches. This continued for three years. In 1922, almost all Protestant churches, missions and associations working together organized the National Christian Council. Its purpose was to publish an authoritative, united opinion regarding religious, ethical and social problems in the whole field of Christianity, and to make a significant contribution to international relations. While the National Christian Council represented all churches, missions and other Christian organizations, it could not interfere with problems of creed or administration. However, the National Christian Council was the chief factor in promoting church union in Japan.

In 1925, on the advice of the Missionaries' Annual Conference held at Karuizawa, the General Conference of the National Christian Council nominated committees to investigate the possibility of, and to promote, church union. In October, 1928, these committees recommended that representatives of interested denominations hold consultation meetings, and they nominated H. Yamamoto as chairman and A. Ebisawa as secretary. After several meetings, this representative group agreed upon a referendum measure for church union, which they sent to the headquarters of each denomination.

The denominations represented in these committees for investigation or negotiation of church union were the Congregational, Brethren, Disciples, Methodist Protestant, Friends, Episcopalian, Presbyterian, Universalist, Baptist, Evangelical, Methodist, and Lutheran. The basic substance of the plan of union was as follows:

1. Name. Our church shall be called the United Christian Church in Japan.
2. Creed. We believe in God, who is the Creator of heaven and earth and the omnipotent Father. We believe in our Lord Jesus Christ, His only begotten Son. We believe in the Holy Spirit. We believe in the holy catholic Church, the forgiveness of sins, and the eternal life.
3. Administration. Our church shall be self-governing in principle, and its program shall be executed through a constitutional representative system.

In April, 1929, the Episcopal Church published an "Appeal to all Christians all over the country, regarding church union," expressing a desire for church union, but also suggesting certain points which had not been included in the

basic plan of union. When the joint committee of investigation met in 1930, it gave consideration to the proposals of the Episcopal Church and finally presented an amended bill of church union, which was, in substance, as follows:

1. Name. The church shall be called the Japan Christian Public Assembly.
2. Creed. We shall accept the following statements, based on the Apostles' Creed, the Nicene Creed, etc., handed down by the ecumenical church. We believe in God, the Creator of heaven and earth, and the almighty Father. We believe in our Lord Jesus Christ, His only begotten Son. We believe in the Holy Spirit. We believe in the holy catholic Church, the forgiveness of sins, and the eternal life.

3. The Bible. We believe in the Holy Bible as the necessary way to salvation and the basis of the devotional life.

4. The Sacraments. We keep the two sacraments of baptism and the Lord's supper, which Christ founded.

5. Administration. The church shall continue the historical office of the superintendent, be founded upon a constitutional system, and provide for the self-governing development of each church.

The committee did not reach a unanimous decision on all parts of this amended bill, but there was general agreement.

According to the report of the National Christian Council, church union was necessitated by two conditions, one outside the church and the other inside. The external reasons given were: (1) The churches are related to the current tendency in all social affairs toward co-operative achievement. (2) In a world of competition and unrest, the churches, which preach harmony and peace, should move toward church union, conscious of the fact that their separation is a stumbling block to the world. (3) The challenge of the world can only be met by concentration of the strength of the churches. (4) At present when the mission boards are reducing their control, church union should be promoted.

The inner reasons for church union were: (1) Christian conscience demands that Christians should be basically one in accordance with Christ's command, and the church as Christ's body should be united. (2) Church union is necessary for the sake of more effective church work. (3) Effective educational work requires it. (4) Adequate financial provision for ministers necessitates church union.

The trend toward the promotion of church union was largely due to the conditions in Japan, but it was also encouraged by the trend toward church union overseas. Union churches were established in Canada and China; and in America, the Methodist churches united. The World Conference on Life and

Work at Oxford in 1937, the World Conference on Faith and Order at Edinburgh in the same year, and the World Missionary Conference at Madras in 1938 promoted co-operation among churches throughout the world. Along with the promotion of church union by the Protestant churches in Japan, the recognition of its necessity by the National Christian Council, and the trend toward church union throughout the world, the Religious Bodies Law also promoted church union. In 1938, the Konoe Cabinet drafted the 37 articles of the Religious Bodies Law. The following year, the Hiranuma Cabinet introduced them into both houses of Parliament, where they were passed. Shrine-Shinto was left as a non-religion. The first article of the Law named Christian churches as *kyodan* (teaching bodies). Shinto sects had 17,670,000 believers and Buddhist sects had 42,250,000, but the Christian churches with only 320,000, got an equal official position between the two major religions.

The Religious Bodies Law assured that twenty-three *kyodan*, or most of the *kyodan*, should be approved officially, but in practice this was not realized. On June 12, 1940, the Religious Office of the Educational Department stated privately to representatives of the National Christian Council that it would be difficult to approve officially those smaller denominations which had no more than 50 churches and 5,000 believers. According to this standard, only seven denominations, including Presbyterian, Methodist, Congregational, Episcopal, Baptist, Lutheran, and Holiness Churches, were approved. Many other denominations could not exist as independent *kyodans*. Although the representatives of the National Christian Council negotiated frequently with the Religious Office to relax this principle, they were not successful. So the mutual union of minor denominations, or the annexation of minor denominations to major ones were possible steps to be considered. But the Protestant Church, with its many denominations, was not able to open the way under the existing conditions at that time, even to face the practice of the Religious Bodies Law.

On July 21, 1940, with the appearance of the third Konoe Cabinet, political parties were dissolved and the totalitarian system became a reality. What was oppressed was liberalism, and on the assumption that Christianity was liberal and individualistic, the churches as well as Christian people were suspected by the government. As Japan became isolated from the whole world, Christian churches were criticized as the hothouse of spies because churches had relations with America and England. On August 6, the staff members of the Salvation Army were arrested on suspicion that they could not avoid acting as spies because of their relation to their headquarters in England. The Episcopal Church, considering what had happened to the Salvation Army and sensing the danger of

oppression, decided to undertake self-support immediately. Thus as self-support was considered an urgent practice in each denomination, those denominations which were supported by a foreign mission board, very earnestly sought to solve this problem. Consequently, some interested persons of both the Congregational Church and the Methodist Church held a consultation meeting on August 17 regarding church union. Almost at the same time, the National Christian Council invited the headquarters of each denomination to hold a consultation meeting of denominational representatives on August 26-29. As a result of this meeting, the members agreed on self-support and on church union, and arranged to hold a committee meeting to prepare the plan of church union on the day of the mass meeting which was to celebrate the 2600 year anniversary of the founding of the Japanese nation (according to Japanese chronology).

This mass meeting was held on the grounds of Aoyama Gakuin on October 17, 1940. The following declaration was drawn up: 1) We shall preach the gospel of Christ, and complete the message of salvation. 2) We shall complete the union of all the Christian churches. 3) We shall revive the spirit, elevate morals and renew lives. Since this declaration expressed a resolution to realize union of all the Protestant churches, the committee for church union held its first meeting the next day.

At its sixth meeting on February 12-14, 1941, this committee elected other committees to draft a doctrinal statement and also a statement regarding life regulations. The results of the work of these special committees were reported and approved at the general committee meeting on March 25-26, as follows:

1. The doctrinal statement.

The triune God, Father, Son and Holy Spirit, revealed in the Bible, forgives the sins of the believers, justifies, sanctifies them and gives eternal life to them, by the redemption of Jesus Christ, His Son who died for the sins of the world and rose again.

The church is the body of Christ and the organization in which men called by grace shall worship, keep the sacraments, preach the gospel and await the coming of the Lord.

2. Life regulations of believers.

- 1) These believers belonging to this church shall support the Imperial authority and display national dignity as subjects looking up to the Emperor of the unbroken line.

- 2) Those believers belonging to this church shall believe its doctrines, keep the sabbath, attend the public worship, partake of the Lord's Supper, cultivate the devotional life, and exercise the duties of church members.

3) Those believers belonging to this church shall nurture their faith, engage in the virtuous life, perform diligently the works of love, put order into their own lives, set their homes in order, and be diligent in the betterment of social morals.

The new church was called the Church of Christ in Japan. The general conference for the founding of the Church of Christ was held at Fujimicho Church, Tokyo, on June 24-25, 1941. The churches participating in the establishment of the Church of Christ included all churches belonging to the National Christian Council, thirty-two in number. Groups of the same or similar nature joined together, so that the Church of Christ was constituted with eleven groups. The group systems were 1) Presbyterian; 2) Methodist, Methodist Protestant, and *Seian* (Holy-Garden); 3) Congregational, Brethren, Evangelical, Disciples, and Friends; 4) Baptist; 5) Evangelical Lutheran; 6) *Sei* (Holiness); 7) Jesus Christ *Kyodo* (Alliance), Christ *Dendo* (Mission), Christ *Dendo* Band, Christ *Fukko* (Restoration), Pentecost, *Seiketsu* (Holiness); 8) Free Methodist, Nazarene, *Domei* (Alliance), World Mission; 9) *Kiyome* (Holiness), Free Christ; 10) Independent; and 11) Salvation Army.

As this group system was arranged in the beginning only as a temporary measure, the second general conference proposed to dissolve it and this was accomplished within two years. The Episcopal Church at first seemed to be earnestly in favor of church union, but, because it could not achieve inward unity on apostolic succession of ordination and other problems, it sent observers only, without official preparation for union. So the Episcopal Church did not join the united church, but in 1943, about sixty of its churches came into the union as individual churches.

The Church of Christ in Japan included almost all Protestant Churches in Japan, except the Seventh Day Adventist Church. Thus it constituted an ecumenical church rare in the history of the church throughout the world.

The regulations of the Church of Christ in Japan were approved by the Minister of the Educational Department on November 24, 1941, but, to our bitter regret, on December 8, the Pacific War broke out. On August 15, 1945, the anniversary of the day on which Francis Xavier, the first missionary, reached Japan, Japan accepted the Potsdam Declaration and surrendered unconditionally to the Allied Powers. Although this was a bitter day, it was also a day of emancipation in various fields. The religious reforms in postwar Japan have already been reported in the Winter, 1952, issue of the *Japan Christian Quarterly*.

Book Reviews

Compiled by W. H. H. NORMAN

AN INTRODUCTION TO JAPANESE BUDDHIST SECTS. By Robert
Cornell Armstrong, M. A., Ph. D. (Privately printed.
Orders may be placed with Mr. W. H. H. Norman.)

Titles are deceiving. Any reader who thinks that because this is called an introduction, here is a chance to learn all about Japanese Buddhism or about Buddhist sects in seventeen easy chapters should save his money and be satisfied with his guidebook. It **should** be possible to write an authoritative book on Japanese Buddhist sects in which the salient features of each would be discussed without getting too involved in the intricacies of philosophy and metaphysics, but it would have to be an elementary approach. This was not Dr. Armstrong's intention.

"This book," the author tells us, "is an attempt to introduce the more important sects of Japanese Buddhism," as interpreted by Japanese authorities. Since he wishes to develop more than a nodding acquaintance, he brings into focus the fundamental elements, simple and complex, which make up the main body of each sect's teachings. This constitutes the main body of the book.

Preliminary to his analysis of the sects, the author briefly reviews the history of Buddhism in Japan, presents a sympathetic and clear summary of the teachings of the historical Buddha and traces the progress of Mahayana from its rise in India, through its development in China, to its flowering in Japan. He closes his study of the sects with an exposition of the origin of the Mahayana teachings. As an appendix, an article by the author on "The Penetration of Buddhist Ideas by Christianity" is reprinted from the *Japan Christian Quarterly*, October, 1929.

The "attempt," on the whole, is eminently successful. Careful study of the volume should produce an understanding of the philosophic basis of each of the main sectarian schools of thought in Japanese Buddhism. The "free translations and epitomes" reveal an originality in treatment which throws additional, if not new, light on familiar phrases. For example, the Four Noble Truths are pithily presented as suffering (*ku*), combination (*shu*), extinction (*metsu*) and the

way (*do*), or as the Japanese express it, *ku-shu-metsu-do* (p.51). One looks in vain for the Eightfold Noble Pathway, which incidentally appears to play little part in the Japanese Buddhist teachings. The Way is encompassed in the trilogy of discipline (*kai*), meaning obedience to the commandments; meditation (*jo*); and wisdom (*e*); that is, the three learnings. In Mahayana Buddhism each school of thought has its own way to enlightenment and its own interpretation of the final state of Nirvana. Hence if the reader is looking for one explanation, he will be disappointed. The newcomer to this field should not be discouraged if he does not understand much at the first reading. This isn't light opera. It's oriental philosophy, and not in pocket-sized capsules.

This reviewer is not qualified to comment on the accuracy of Dr. Armstrong's discussion of the philosophy of each sect and will not attempt to do so. His Japanese authorities were all scholars of the first order in the early decades of this century. A number of things, however, will puzzle and perhaps confuse a beginner. For example, of the six Nara sects, commonly called Nara *Rokushu*, the Jojitsu, Sanron and Kusha sects ceased to exist very shortly after their introduction into Japan. The other three, Hosso, Ritsu and Kegon, still exist but are insignificant today, each having not more than 30,000 believers. Had they not been custodians of such magnificent architectural treasures as Todai-ji (Kegon), Horyu-ji (Hosso), Kofuku-ji (Hosso) and Saidai-ji (Ritsu), their temples and adherents probably long since would have been absorbed by other sects. Their sutras and discipline still have an important place in Japanese Buddhism but as sectarian bodies they are unimportant. Tendai, Shingon, Jodo, Jodo Shin, Zen and Nichiren, the six major schools of Buddhism today, consist of approximately a hundred sects—not to mention many independent temples—and have a total of forty or forty-five million adherents. The Pure Land sects, Jodo and Jodo Shin alone, have an aggregate of approximately 20 million adherents. Yet the Nara sects are given over fifty pages or nearly one-fourth the space devoted to all the sects. The justification presumably lies in the fact that it is the sutras and not the sects that are being explained.

Incidentally, the word *sect* seems inappropriate to the Buddhism of ancient and medieval Japan. In the early days monasteries such as Horyu-ji and Todai-ji were not devoted solely to one philosophy but had several departments, each of which was devoted to the exposition of a given sutra or group of related sutras. Sects, as the term is now understood, did not come into existence until the Meiji Era when the government ordered that abbots be selected who should establish rules for the administration of temples having the same general tradition.

Attention should also be called to the fact that the author depends very largely on scholars such as Murakami, Maeda and Nanjio, men who have all passed off the scene. Today new scholars with new ideas have taken their places. The statements (p. 47) that without the Mahayana school "Buddhism in the world today would scarcely be worthy of any special study," and that the "present existence of Buddhism in the world must be attributed totally to the merit of Mahayana Buddhists," reflect the nationalistic consciousness and a depreciation of scholars of the Hinayana school which is entirely out of place today.

Furthermore, scholars now are much more inclined to find historical roots for Mahayana in Hinayana and therefore would not subscribe fully to the theory of its origin as expounded in Chapter XVII. It may be added here that the theory of Nestorian influence on Buddhism is based on very tenuous evidence and probably is not accepted by any high-ranking Japanese Buddhist scholar today. The author himself was well aware of this because he states, "No proof has been given that there was any necessary connection between these two religious systems." (p. 222)

Since this is a posthumous publication, one can pardon the author's shortcomings which, had he lived to put the final touches on the manuscript, would probably have been corrected. The loss of the footnotes is most regrettable. They might explain certain usages or seeming errors and explain a number of historical and expository ambiguities. They would also give much needed sources on debatable questions. To mention one simple problem among many: why is Amida called a Buddha in one place and a Bodhisattva in another? In the absence of footnotes, a glossary of terms would have been very helpful. Who knows what a *kalpa* is? Use of Japanese readings for Chinese names will make the book difficult for readers who know Chinese but do not know the Japanese language. However, serious as these and other minor defects are, they do not affect the author's clear purpose of developing a sympathetic understanding of Japanese Buddhist sects.

A final word of caution: this is philosophical Buddhism, the Buddhism of the scholar or recluse. It is not popular Buddhism. The Nichiren believers in pilgrim garb who walk briskly through the streets beating their drums and endlessly repeating, "Praise to the Lotus of the Good Law" (*Namu myoho renge kyo*), or the thousands who throng the temples on festival days and mumble their prayers in accordance with their ancestral faith; they will have heard of the Three Treasures—Buddha, Dharma (law) and Sangha (congregation)—but they know little of the philosophy of their particular temples. In their hearts

they seek only salvation from this world of suffering and evil by observing some simple formulae which center in the images of their favorite Buddha, or another divine being, or in some simple ritual or practice which promises peace of mind for themselves and those they love. The book which catches the spirit and faith of the masses remains to be written.

This volume is interesting, if difficult, reading and all who remember Dr. Armstrong as an honored teacher, esteemed friend and devoted missionary, are deeply indebted to Mrs. Armstrong for making it available. Those who read it with an understanding mind should be able to better spread the good news of him who said, "I came not to destroy but to fulfil."

William P. Woodard

PEARL HARBOR; LISBON; TOKYO (In Japanese, *Shinjuwan; Risubon; Tokyo*). By Morito Morishima. Tokyo: Iwanami, 1950, 179 pp., ¥90.

INTRIGUES; ASSASSINATIONS; SABRES (In Japanese, *Inbo; Ansatsu; Gunto*). By Morito Morishima. Tokyo: Iwanami, 1951, 161 pp., ¥90.

One may perhaps be forgiven for feeling tempted to compare these two volumes with the memoirs of Toshikatsu Kase, which have appeared in the United States under the title of "Journey to the 'Missouri'," and in Britain as "Eclipse of the Rising Sun," and indeed the two may in many respects be considered as complementary. Kase's book (being in English) was presumably written primarily for overseas consumption; Morishima's are in Japanese. Kase's is written from the standpoint of one who, with a first-hand knowledge of foreign countries and of overseas service, spent the war years in Japan, while Morishima, who was Consul-General in New York at the time of Pearl Harbor, was soon transferred to Lisbon, where he remained as Minister for the rest of the war.

Morishima dates the turning-point in Japan's diplomatic policy as far back as 1927, and he therefore commences his record at the point where, in March of that year, the Wakatsuki Cabinet was replaced by one headed by General Baron Tanaka. His first volume carries the story as far as his appointment to Washington just after the abrogation by the United States in July, 1939, of the American-Japanese Treaty of Commerce and Navigation, while the second completes the record of the war years and adds three final chapters to which further references will be made later.

Morishima entered the Foreign Office in 1919. The brief summary, at the

end of Vol. II, of his career in the diplomatic service, commencing with attachment to the Japanese delegation to the Washington Conference of 1921, and including the post of Consul-General at Harbin at the time of the Manchurian Incident, of Councillor at the Shanghai Embassy when the undeclared war with China began in 1937, of Councillor at the Washington Embassy and later Consul-General in New York during the two years between the outbreak of World War II and Pearl Harbor, and finally of Minister to Portugal from 1942 to 1945, shows how well qualified he is to handle his subject. In particular, his years in Manchuria and China gave him a personal knowledge, not only of the methods employed by the Japanese army and kindred aggressive elements in those territories, but also of the attitude adopted by them towards their fellow-countrymen in the diplomatic and consular services. As early as September 18, 1931, when news of the explosion on the South Manchurian Railway reached Morishima as he was conferring with representatives of the services, he emphasized the necessity for a peaceful solution. A major who was present drew his sabre, declaring that no interference with the prerogative of the supreme command could be tolerated. Morishima realized, too, how uncertain he must remain as to what degree of worthwhile support he could count on from home. Both these lessons served him in peculiarly good stead during the second half of his career, when his service lay outside Asia, and in particular during his years in Lisbon, when the two main subjects of dispute between Japan and Portugal were the question of the occupation of Portuguese Timor by Japanese forces and the intrigues in and threats directed against Macao by elements of these same forces.

Morishima's chronicle of, and comments on, the part he played in connection with outstanding events such as these are all of absorbing interest to the serious student. The fact that the full story of some of them can perhaps never be written—a contributing factor being the lack of impartial witnesses—makes any further light all the more welcome. One might also discuss whether or not, or to what extent, the Foreign Office became little more than a tool of the military, or at best a repair outfit following behind them and doing what it could to patch up the damage already done. A Japanese reviewer, Kenzo Nakajima, writing in the "Asahi Shimbun" in November, 1950, after reading these volumes, was left with the feeling that not only was this so, but that as a result, although Japanese diplomats did not start out with the intention of being untruthful, the machinations of the Government and of the army forced them into positions in which this became unavoidable.

In Morishima's opinion, Japan's foreign policy subsequent to the Manchurian

Incident lacked an objective capable of guiding it, as well as the backing of a co-ordinated national policy. He feels, too, that there was failure to make an accurate appraisal of the international situation, and that an impartial public opinion, such as has played a vital part for good or ill in influencing policy at times of crisis in other countries, was lacking. Morishima regards as a major flaw in the Constitution of 1889 the almost complete lack of a channel through which public opinion could express itself on major issues, since Parliament did not have the power to conclude treaties, to declare war or to make peace.

In the first of his three concluding chapters, Morishima records his efforts to ascertain where responsibility lay for the delay in the delivery to the United States State Department of Japan's ultimatum. Because of this delay, the ultimatum was not handed to the authorities till after the attack on Pearl Harbor. Incidentally it is interesting to note that among the factors which contributed to the failure of the Hull-Nomura-Kurusu talks, Morishima would include a fundamental difference between the two countries in their evaluation of the talks themselves. Japan regarded them as official while the United States considered them as informal and exploratory. He feels certain, also, that the former set a time-limit at an early stage. Also, there was friction between Nomura and Matsuoka, and this may perhaps have contributed to Nomura's failure adequately to submit his own views to Tokyo. The language question was also a factor, interpreters being called in only when Nomura and Kurusu felt that vital issues were being discussed.

The second of the three final chapters is entitled, "A Bird's-eye View of Japanese Diplomacy." Here Morishima lists some of the things lacking in its policy after 1931.

From the standpoint of the future, the last chapter, "On a Foreign Policy for the Future," is perhaps the most deserving of attention. Here Morishima, after expressing his conviction that peace and commerce must take first place, turns the attention of his readers to the history of Sweden during the past 170 years, and in particular to the period of the accession of King Carl XIV John in 1818. At this time Sweden's policies, both domestic and foreign, underwent a complete change, with the motto, "What we have lost abroad we will regain at home." This policy contributed in no small degree to her success in maintaining neutrality in both world wars. Morishima feels that Japan in looking to the future has much to learn from this and also from America's Good Neighbor Policy in Central and South America.

In concluding this review I feel I cannot do better than to quote, in a somewhat free translation, the penultimate paragraph of Morishima's introduction to

his first volume:

"If what I have written contributes even in a small degree towards enabling the Japanese people to fit themselves better to play their part as they travel along the new road of peaceful and democratic nationhood, I shall be happy."

G. Burnham Braithwaite

THE SPONTANEOUS EXPANSION OF THE CHURCH. By Roland Allen.

London: World Dominion Press, 1949, 215 pp., 5 sh.

The late Rev. Roland Allen has long been known as a proponent of self-support on the mission field. His *Missionary Methods: St. Paul's or Ours?* was read with great helpfulness by many missionaries. *The Spontaneous Expansion of the Church* is a new edition of a book published twenty-five years ago. Its timeliness warrants this new edition.

The author's thesis is that the younger churches must be given far greater responsibility for their own leadership than is the usual custom at present. He argues that it is entirely scriptural to give the responsibility for new groups to a leader within the group itself and not to a "foreign missionary." He discusses the common arguments raised against too early transfer of responsibility—the fear lest the doctrine be imperiled or that Christian standards of morals may be lowered—and concludes that local leadership is essential.

Certainly in Asia, with the recent experience of the withdrawal of foreign missionaries from China, it behooves the younger churches to be very alert in raising up their own indigenous leaders. But the thesis of the book is directed not merely against a defensive strategy in time of danger; the more important issue is the spontaneous quality of church life. The Christian church has been recognized through the centuries by a missionary imperative which demanded expression. If the church in Japan is to fulfill its mission, it must have that spontaneous and inevitable quality which comes from a sense of complete responsibility for the life of the church.

Not all of the author's statements will be accepted *in toto*, but it is undoubtedly an important and continuing study for missionaries. The book is valuable in exploring the attitude with which a missionary approaches his work. It is a stimulating book which should be read by every thoughtful young missionary.

Floyd Shacklock

Readers' Forum

Christianity and Scholastic Freedom

A Japanese friend declares that Christian schools do not have complete freedom in the search for truth, because the primary aim of Christian schools is to make students Christian. Therefore, the Christian university lacks the kind of academic atmosphere which promotes true scholarship. For example, some Christian professors in Christian universities refuse to study Marxian social principles because these principles are opposed to Christianity. Christian schools recognize the truth of natural science, but seem to have a fear of the truth of social science. How would you answer these statements? How can we reconcile the academic ideal of the pursuit of truth with the Christian college's underlying aim to promote the Christian faith?

Rev. W. M. Fridell's reaction to our question :

I stopped short when I read the question as posed by the Editors, especially the sentence, "Christian schools recognize the truth of natural science, but seem to have a fear of the truth of social science." That, I thought, is not the spirit and message of our Gospel.

The problem of the relation of academic freedom and Christian belief surely boils down to one simple question: How big is your God? If your God is just large enough to fill a church sanctuary, and no larger, your faith will hole itself up within a protecting cloak of ecclesiasticisms and look out with fear and suspicion upon the rest of the world. If the statement quoted above is true, it would seem that our Christian schools have taken a deep breath and managed to stretch their idea of God to the point where He will fit into a physics laboratory, but no more. What heresy! Isn't there at least a sneaking suspicion that God might be the One Great Fact in a universe which He made, the Creator not only of the stars and the seas (physical science), but the One Who breathed a living spirit into man and determined the moral laws governing his conduct (social science)? God made all, and is Lord of all. Genesis 1:31 reads, "God saw everything that he had made, and behold, it was very good." If we

really believe this, we can study God's universe as vigorously and freely as we wish, with no fear of maybe turning up something that will cause us embarrassment!—whether it be the physical sciences, the social sciences, or any other science the mind of man may yet conceive.

Of course, in this free academic pursuit which I advocate, we are bound to run into some theories which go contrary to Christian truth. Again, how big is our God, and our faith? Are we afraid to allow a showdown between Baal and the God of Elijah, for fear Jehovah will come off badly? Paul puts such timidity in its proper place with his sound assertion, "For the foolishness of God is wiser than men, and the weakness of God is stronger than men." (1 Cor. 1: 25)

No, we have nothing to fear. Any genuine truth which man may discover will turn out to be God's truth, in the end. It can't be otherwise, for God made Truth itself, and His Truth is One. Anything not in harmony with it will never stand the test of time, but will be seen for what it is, the "wisdom of man."

Let's not run away from God's creation. Let's embrace it! God will stand any investigation.

Comments by Dr. Clarence Gillett:

With regard to the comments of a Japanese regarding Christian schools, the Christian university, and the lack of scholastic freedom, two or three comments come to me.

First, the Christian way of life may be taught as the laws of gravity and Aristotelian logic are taught, and ultimately all are verified in the same way. Christianity is a way of life—doctrines and theories, said Jesus, are validated by their results, "their fruit."

This way of life, in all its details and ramifications, is not fully known but certain features stand out, such as: co-operation is the law of life; goodwill is better than hate; evil can be overcome only by good; sacrifice and suffering are at the heart of life and progress; only as individuals forget themselves, "lose themselves" in seeking the common good is life found at its best; unseen strength and power are available to those who seek them in proper ways; it seems there are "spiritual" as well as "natural" laws.

These features mark a way of life which early Christians called *The Way*—Christians still believe this Way of Faith, Hope, and Love, is *the* way of life. As Christians we find this way of life most clearly and effectively as followers of and believers in Jesus Christ.

Further, Christianity—this Way of Life—is not fixed or static. Rather, it is like a great river with many tributaries capable of accepting and absorbing new truth from many sources. This has been and still is true. If there is a better way of living I want it—I hope I would follow it and seek to live it. However, past experience and history indicate that as “new” truth is found it can, and has, become a part of what is now known as Christianity. Indeed, this was early suggested in the words of the Gospel of John, “I have yet many things to say to you but you cannot bear them now. But the Spirit of Truth will guide you into all truth.”

The fact that some people try to shut scholars in or that some scholars shut themselves in, as those who refuse to study “opposing” or different principles of living, does not change the basic character of the Christian Way of life. In other words *The* (Christian) Way at its best is not closed to new truth in its various phases, including what may be learned through “Social Science.” This is one of the reasons why the Christian Way of Life has proved to be *The* Way—so far as it has been practiced.

Dr. Luman Shafer writes :

There is certainly an element of truth in the objection made by some that Christian education does not allow for full freedom of academic inquiry, for there are some Christian schools which start out from a definite dogmatic presupposition which rules out the consideration, for example, of evolution or of other aspects of truth. The discussion in New York state with regard to the teaching of the germ origin of disease which is contrary to Christian Science teaching is a case in point. It would appear that that aspect of scientific truth is not to be handled in the schools there and thus a religious belief puts a damper upon honest inquiry.

It is perfectly clear that a Christian school starts with certain presuppositions about the universe and life which do form a framework of thought. The opposite alternative, however, is not absolute objectivity because such a position is next to impossible. If the alternative were absolute objectivity one might hesitate about starting with a Christian presupposition, but unfortunately complete objectivity seems to be impossible. The so-called objective attitude, so far from being objective, is agnostic with regard to certain aspects of life where action is required. It would seem to me to be difficult to demonstrate that there are no presuppositions behind purely secular institutions where inquiry is supposed to be untrammelled.

The objective approach or free inquiry has as its presupposition usually the the so-called scientific viewpoint which rules out any truth which is not measurable. Christianity involves an area of human inquiry which is beyond purely demonstrable or measurable truth. As Paul expresses it, the gospel is nonsense to the Greeks but to those who are called it is the truth. In other words Christianity is the kind of truth which can be understood only after its acceptance, and which can not be demonstrated except through the experience of faith itself.

It seems to me to be a question not of free inquiry or censored inquiry. It is rather the question of the approach to truth. The Christian school cannot be satisfied with a purely tentative attitude toward the world and life but it affirms certain things about the universe to begin with and then proceeds with the utmost freedom in inquiry. A truly Christian institution should be open wide to all aspects of truth and should not object to research in any direction. It starts with the presupposition that there is one truth about the universe with many facets and the Christian spirit should be congenial to free inquiry rather than otherwise, since the Christian is no longer under the law but is free in Christ to roam over the universe and accept truth wherever he finds it. At the same time the Christian point of view is positive and is not content to remain forever tentative and in a so-called objective position, which is after all largely negative with regard to certain aspects of life, but it makes the hypothesis of faith and then proceeds from one area of comparative certainty to another.

Rev. Howard Huff entitles his response, "Search for Truth":

Apparently your Japanese friend is not aware that he has begged the question which he states. By assuming that to seek to make students Christian limits freedom in the search for truth, he is forced to conclude that the Christian university "lacks the kind of academic atmosphere which promotes true scholarship." This is a problem for him. But if we look at his statement carefully, it is clear that the assumptions he makes in stating the issue create the problem he faces.

He begins with a negative conclusion, to wit: A free search for truth is inconsistent with the effort to confront students with the challenge of Christian faith. Having thus begun, is it amazing that his final conclusion is merely a restatement of the negative preconception with which he began, namely, that the type of academic atmosphere which promotes "true scholarship" is impossible in a Christian university? We will do better to doubt the self-evident nature

of his first premise by restating it as a question to be considered. That is, *Is a free search for truth consistent with the effort to make students Christian?*

In searching for truth, then, let us first recognize that we all begin the search while wearing colored glasses, and we cannot do otherwise. Our viewpoint in every instance is distorted by the lights, shadows, reflections, and refractions of our own limited experience. Furthermore, that very experience itself is colored by the unconscious assumptions of the particular cultural heritage which we receive. This fact alone is sufficient to humble any man who feels he is "free" to search for truth, unshackled by preconceived notions as to what the nature of truth is.

For instance, let us look at some of your friend's preconceptions. First, he assumes that truth *can* be found by searching for it. Then he seems to assume that truth is *worth* searching for, and that one *ought* to search for it. It may be needless, but allow me to observe that these three little words carry a supercharge of meaning which he did not derive from objective procedures.

Granting then, for the purposes of examination, that truth can be found, we immediately ask the question, "What kind of truth?" Do we mean that objective world of sense experience with which scientific method is concerned? Such truth is neutral and harmless enough. But when we use such truth to build atomic bombs, we have entered a new and more challenging dimension—the dimension of life with all of its contingencies. Which is only to say that the significance of objective truth lies within the frameworks by which we interpret it. Such frameworks are constructed upon ultimate loyalties, upon basic commitments, which provide criteria of meaning and purpose for life.

It follows from the above, it seems to me, that the university which makes pretensions toward education for life as it is must reckon with ultimate loyalties. Indeed, it must itself have some root convictions by which the purposes of its educational program may be shaped. Students want more than the raw material of life. They desperately want and need help in drawing up blueprints and learning techniques of construction. The Christian Church, with its conviction that the ultimate meaning and purpose of life is within the Sovereign Love of God revealed in Christ Jesus, stands under divine commission to provide such help. It is the Christian university's manifest responsibility to God and to its students, to provide not only the factual data of life, but also the framework of meaning, intellectually and socially, which will permit the student to realize that even the frail structure of his life is rooted in the continuing love of God. He will experience this love daily in student and faculty relationships. Within this fellowship, he will find his loneliness met and dissipated because here *he*

counts. He begins to understand that through Christ his life is assuming the stature for which God created him. He finds that even hate and hostility on his part are received with perception born of understanding and compassion for those torn by interior struggle. His associates, rather than being alienated by his fury, overlooked it, and they continue to maintain their interest in him and their respect for him as a person.

God's love never fails. But it is a major crisis in the lives of most of us when the fact that we must necessarily confess the frantic wretchedness of life as we live it and then submit all to Christ confronts us full-face. The real community which exists on the Christian university campus must be ready to stand by and share the fruits of its spiritual resources when such crises arise.

However, once having tapped the ultimate source, man is able to marshal his energies and channel them purposefully into the maelstrom of life. Like a mariner, he now has a fixed point by which he may chart a true course, unafraid to dare and to venture, for he knows at all times where he is and in which direction lies the secure harbor from which he made his departure and to which he may return in confidence and rest.

"If the Son makes you free, you will be free indeed."

Dr. Charles Iglehart breaks down this question into two parts:

(1) There is said to be too much evangelism in Christian schools of general education.

But there are the two church VIPs who went home a few months ago and reported that Christian schools in Japan are so over-weighted toward general education and with so little real effort to effect conversions that they should no longer receive the support of Christian people in America. Furthermore, two Mission Executive VIPs now in Japan are urging more aggressive evangelistic programs for all our Christian schools. So, which is it?

The fact is, granted the wisdom of operating institutions of general education as missionary projects (and in countries like Japan with existing public school facilities, this can by no means be longer taken for granted, but might rather be the subject of a good Readers' Free for All in some future issue of this *Quarterly*), probably a rough balance is now being struck between general education and evangelism in our Christian schools. In our personal experience we know of none that is putting any undue pressure on students to become Christian, and yet in all, so far as we know there is a vigorous Christian student movement operating; and among the faculty are many who are earnestly

concerned for the conversion of students. In all, we believe, the school authorities welcome active Christian programs.

(2) Natural science has more right of way than the social sciences.

Quite true, more's the pity. This is undoubtedly so among both faculty and students of our Christian schools. They accept the assured findings of the natural sciences as a matter of course, but are very shy of any advanced thinking, much less action in the field of social science. But in this how far do they differ from the leaders of our Protestant churches in Japan, or from the rank and file? And, while we are at it, let us ask ourselves how far different from our supporting church constituencies in the home lands, or from ourselves? If we Christians would take the law of life, LOVE, as seriously in our social relations as we do the law of gravity in our practical ones, what a different outlook on the year 1953 we would have!

News and Notes

Compiled by DEAN LEEPER

Summer Conferences

All missionaries are invited to attend the meeting of the Fellowship of Christian missionaries, which will be held this year in Karuizawa from August 25 to 27. The theme of the conference will be "Evangelism in This Changing Situation." It is hoped that many will plan to attend and join in the discussion and fellowship of this occasion.

The first termers and Japanese leaders' conference is planned for the YWCA camp at Nojiri from August 19th at 5:00 until August 22 at noon. The purpose of the conference is to discuss mutual problems and to explore areas of co-operation which will make for a closer spirit of oneness in our common work.

The 1952 Japan-America Student Conference will be held at Waseda University, August 3-9. Ambassador Murphy and Prince Takamatsu are scheduled to speak at the opening banquet at the Industrial Club, Marunouchi, on Sunday evening, August 3. There will be discussion groups on politics, religion, economics, education, culture and fine arts, and social problems. This conference makes a significant contribution to the creation of international understanding.

The American Friends Service Committee is sponsoring two International Student Seminars in Japan this year, one at Tsuda College, Tokyo, August 11-23, and one at Kobe College, Nishinomiya, August 18-23. The Seminar Program seeks to provide a vital experience in international understanding and to encourage an intelligent, ongoing concern to work for peace. The theme chosen for the Tokyo International Student Seminar is "Nationalism and World Peace." About seventy college students and graduates, about one-half Japanese and the other half non-Japanese, will attend.

Work Camps

The Youth Department of the National Christian Council is again sponsoring a summer projects program including five international Christian work camps, one youth caravan, and one students-in-industry project. The theme of the summer activities is "Faith at Work."

Work camps are being held at Lake Doya in southern Hokkaido, Amagasaki near Kobe, Kokura in Kyushu, Kawakami village near Matsuyama in Shikoku, and Inadanoborito near Tokyo. The caravan is touring in northern Honshu, and the students-in-industry project is in Tokyo. There are also two high school work camps, one at Himeji and one in Yamanashi prefecture.

Projects this year include the preparation of the foundation for a Christian retreat center in Hokkaido, needed playgrounds in Amagasaki and Kokura, work on a fire reservoir and drainage ditches in Shikoku, and work on the foundation for the student TB hospital near Tokyo. All of the projects will end by the middle of August.

Reverend Masami Mizuno and Mr. William Des Autels, secretaries of the NCC Youth Commission, state that nearly 150 young people are active in these projects which have as their main purpose the training and development of young Christian leaders for the Christian community in Japan.

Swedish Missionary Joins National YMCA Staff

Mr. Ake Haglund, formerly a missionary to China sent by the Swedish YMCAs, joined the National YMCA staff in July. He will be especially concerned with Bible study and other activities directly related to the study and understanding of the Christian faith. Mr. Haglund and his family are now living in Numazu.

San Francisco High School Students Tour and Study Japan

A party of nine high school students under the leadership of Mr. Robert Suncock and Mrs. Lou Smith of the San Francisco YMCA are currently making a tour of Japan. The group arrived on the President Cleveland early in July and are scheduled to sail on the President Wilson the 6th of August. A comprehensive tour has been arranged by the Japanese National YMCA Boys' Work Staff; the thirty or more days are packed with sightseeing, group meetings and discussions with Japanese high school youth, living in Japanese homes and observing Japanese customs at firsthand. The San Francisco "gang" experienced the unusual opportunity of traveling to Japan third class; in these accommodations the group were unanimous in their acclaim for the fine contacts and fellowship with their fellow-passengers. Throughout the tour, every attempt is being made to get as close to true Japan as is naturally possible; they have made a good start both on the trip over and their experiences here to date. The tour is a

co-operative tour with each of the major YMCAs in Japan having their share in program and responsibility as the group moves into their respective areas. Points to be visited include: Kamakura, Nikko, Nagoya, Ise, Nara, Kyoto, Osaka, Kobe, Inland Sea, Japan Sea, Nojiri, Kofu, Gotemba, Izu and Yokohama. These Christian young people from America are carrying a true youthful spirit of Christianity, and it is a real factor in creating and practically demonstrating international understanding and Christian goodwill.

Japan Student Relief Committee

The national student YWCA, the national student YMCA, and the Catholic Student Federation are co-operating in the Japan Student Relief Committee which during the past year has received and distributed over 10,000 pounds of books and clothing; collected and sent through UNESCO to Korea over 3000 Japanese text books; started the construction of a TB Hospital for students at Inadanoborito through the efforts of Christian students in one of the International Work Camps; sent a microscope contributed by the students of Meiji Gakuin to Rangoon University in Burma; selected Yoshitaka Hirai, student of Tokyo University to go to the University of British Columbia for one year as an exchange student at the invitation of the UBC committee; helped both Tottori University and Kagoshima University after their recent fires.

Mr. Makoto Fujita, Student YMCA secretary and executive secretary for the committee, who attended an international conference concerned with student relief in India in 1950, left in July to represent Asia in the executive committee meeting and general assembly of World University Service to be held at the University of Grenoble in France.

Mr. Kensuke Horinouchi is the present chairman of the committee which is now concentrating its effort on student health problems. Many local university student groups are having campaigns to raise money for the TB Hospital. Already more than 600,000 yen have been raised by the students themselves but much more is needed. Help is also coming from other countries, mainly from the students of the United States.

The Student Relief Committee is now in the process of changing its name to World University Service of Japan.

American School in Japan

The Board of Trustees of the American School in Japan, under the chairmanship of Dr. Paul S. Mayer, announce the reopening of the school in Meguro Ku,

Tokyo, commencing with the 1952 fall term. The tentative opening date is set for Monday, September 15. Full arrangements are being completed to meet all student needs of the first grade through the senior year in high school. The teaching staff for this first year is being recruited locally; however, all teachers will hold "certificates" in their respective fields of responsibility. Mr. Everett Kleinjans has been appointed acting-principal of the school until a permanent principal can be secured. Our various church mission boards and the YMCA have played an active part in the leadership and organization of the American School in Japan since its earliest beginning. The Board of Trustees are interested in securing more teacher applicants for this first year; all qualified (certified) teachers are invited to write for information to the Principal, American School in Japan, 1985 Nichome, Meguro Kami, Meguro Ku, Tokyo. If you have not yet indicated your intention to enter your children in the school, please do so by sending in the names, ages, and 1952 fall term entering grade to the above-mentioned address.

Tokyo Union Church Calls a Pastor

Tokyo Union Church is preparing to welcome a full-time pastor, the Rev. Mr. Galen E. Russell, who is expected to arrive in Tokyo with his family sometime early in September. Mr. Russell will be accompanied by his wife and 7-year-old son, David, and perhaps also by Galen, Jr., age 20. For the past 9 years Mr. Russell has been pastor of the Congregational Church in Southport, Connecticut.

Union Church has had a pastor only occasionally during its history of over 80 years. The present move to call a full-time minister is the result of a growing conviction among the church's members that Union Church must be more aggressive in its evangelistic witness and ministry to the many English-speaking people in the Tokyo area.

Necrologist's Request

In order that a full report may be given at the coming Conference of the Fellowship of Christian Missionaries, we request that the obituary of all missionaries who have passed away since our 1951 conference, or at any previous time if not already reported, be sent to us. This refers to all missionaries who have ever worked in Japan. The report is to be published in the *Christian Yearbook*. The obituary should give time and place of birth, when

first arrived in Japan, kind of work and where, when last left Japan, time and place of death, and any other information which should be recorded. Perhaps something pertaining to schooling, family, etc., might be of interest.

A. J. Stirewalt, Necrologist,

Fellowship of Christian Missionaries,

303 3-Chome, Hyakunin Machi, Shinjuku Ku, Tokyo.

Correction

We regret the appearance of two errors in the article, "The Building Problem in Japan," by Kenneth W. Dowie, in the spring issue of the *Quarterly*. On page 153, through a typographical error, the dimensions of the entrance, or *genkan*, were written as 8×9 ft., instead of the 6×9 ft. stated in the original manuscript. Also, on page 154, the word "corner stones," in the sentence beginning, "As foundations of corner stones," was an inaccurate translation of the romanized Japanese word, *oyaishi*, in the manuscript. A better translation might be "soft sandstone," which is frequently used in Japanese houses and which is called *Oyaishi* (stones from *Oya*) after the Japanese town from which it originates.

A Request

To the Editors of the Quarterly:

You ask for suggestions. The undersigned would be very pleased to see as soon as possible an article or a comprehensive study about the many new religions that are visible after the war: *Seicho no ie*, *Reiyukai*, *Messia-kyo*, *Ananai-kyo*, P. L. *Kyodan*, etc. Also of course touching the old ones' present state. . . .

Kristian T. Tammio

Finnish missionary

(We appreciate the suggestion and are happy to report that such an article by an outstanding scholar has been planned. It will, we hope, be ready in time for the autumn issue of the *Quarterly*.—Ed.)

From the Japanese Press

(The *Kirisuto Shimbun* is a Christian weekly; *Fukuin to Sekai* is a Christian monthly magazine.)

Peace in Effect and the Church

The Peace Treaty in effect is the big actual change for the Japanese regardless of its justice or injustice. Having passed the stages of the China incident, the outbreak of war at Pearl Harbor, the surrender and the occupation, we have reached the stage of peace in effect. The past fifteen years in Protestant history show what the consequences have been with respect to Japanese Protestantism. The sufferings and struggles of the Church of Christ in Japan and its member churches, and their present conditions reflect the changes in the history of Japan. But we find one eternal unchangeable Being uninfluenced by the outward changes in the conditions of Japanese Protestants. It is Jesus Christ, the Word of God.

How will the churches in Japan be changed by peace coming into effect? Popular opinion will say that the churches in Japan which depend upon churches in America must now rapidly shake off this dependence in order to restore their autonomy. But such an opinion as this—that the church should depend upon American churches during the period of occupation, but when Japan achieves formal national independence, the church must become completely independent—means that the church merely reflects political trends. Such an opinion does not necessarily hit the main point.

The church in its real nature transcends the state and its politics, and denies racial differences. Therefore, if it is a fact that the Japanese churches depended upon American churches during the occupation by Allied Powers, not because of brotherly fellowship in Christ, but rather for the sake of political influence, then we should cut off such aid immediately, and it should be the same whether during a period of occupation or after peace has come into effect.

Moreover, the view that the Japanese church ought to be independent of the American church should not arise out of narrow racial considerations. Such a view should arise only if support from a foreign church and administration or interference by missionaries are hindering the ministry of Christ's gospel and the establishment of His church.

From this standpoint, the most important thing for us is to be firmly and constantly established in the eternal unchangeable Being, while at the same time adjusting to actual conditions. Peace in effect is the important turning point of opportunity, but we should not be influenced unwisely by such things as military oppression, the outbreak of war at Pearl Harbor, or the surrender of the past. We must adjust to the changes of the world, while still standing on the word of God and maintaining a transcendent attitude toward those changes.

(*Kirisuto Shimbun*, April 26, 1952. Translated by Antei Hiyane.)

Statement on Peace by the Social Commission of the Church of Christ

1. The Church of Christ believes that the solution of all problems of the world depends fundamentally upon the gospel of the cross of Christ. The problem of world peace is no exception.

2. That the problem of world peace finds its solution in the gospel of the cross of Christ means deep skepticism toward the doctrine that peace can be realized by human efforts alone. At the same time, because the cross of Christ involves the paradox of bearing the world's sins in one's body, the Church cannot affirm the present state of the world and cannot leave matters as they are to take their own course. The Church is challenged to solve these problems realistically. It is from this standpoint that the Church speaks concerning the problem of world peace.

3. The problem of world peace must to the utmost be considered in the realistic setting of the world situation. Accordingly, even the Church in seeking the solution of this problem must listen to the opinions of scholars and specialists within and without the Church. However, because world peace is deeply related to the problem of man as such, the Church must, along with this, as its distinctive utterance, deal with the problem of human nature.

4. The main reasons world peace has not yet been realized are that the principles of democracy have not been thoroughly understood among the nations and peoples of the world, and that the world's land and natural resources have not been utilized rationally enough for the promotion of the welfare of all human beings. Moreover, these inequalities have been intensified by the ideological conflict between two worlds. We do long for the realization among all nations and peoples of political, social and economic justice so that understanding and reconciliation may prevail throughout the two worlds.

5. The threat to peace today does not spring from this international tension

only, but it is also caused by the intensification of social contradictions within this country. Before war takes the form of international conflict it often appears in the form of conflict arising out of domestic social oppositions. In order to eliminate these concrete causes we plead for a lessening of the social contradictions within our country and for their peaceful settlement. We must be especially critical of any policy which aggravates social contradictions.

6. However, we know well that, in the name of social reform, set forth in rational beautiful phrases, such will to power as resides in totalitarianism can make for the denial of human dignity and freedom. Against the evil of destruction for destruction's sake, which takes place during social revolution, the Bible, for the sake of maintaining order, recognizes a "sword." (Rom. 13:4) But this "sword" corresponds to "conscience" (Rom. 13:5) and must be employed in accordance with universal justice.

7. The maintenance of peace presupposes the maintenance of order, and the maintenance of order involves restraint against the destruction of order. For this reason organizations which protect domestic and international order are invested with powers of restraint. However, the order which is to be protected does not mean simply the order just as it is, and the restraining action must not be based simply upon the interests of a specific class or group of nations. The order must, as an indispensable condition for effecting rational social change, be a democratic one, and the restraints must be limited to that "evil" which would destroy this order. In order that such a judgment be made against the world realities, we believe that the Church, while it transcends earthly interests, must bear responsibility for the peace of the earth.

(Fukuin to Sekai, June, 1952)

Criticism of the Statement on Peace

... The problem is in the fourth and fifth items, I think. Concerning the fifth item, the statement that war is "caused by the intensification of social contradictions within the country," is true, but it should not be said for Japan today but for the United States and other countries. Even saying this, of course, I do not mean to say that there are no social contradictions in Japan. Far from that, postwar Japanese society is filled with contradictions and chaos. However, the Japanese people are not willing to fight, but instead are intensely afraid of becoming involved unavoidably in war. Moreover, isn't it frequently true that Japanese social contradictions are caused by international political and economic relations? I think the Japanese church is in a position where it must cry out

loudly for Soviet Russia, China, and America to avoid to the utmost an outbreak of a third world war. Concerning this point, the Japanese church should challenge the American church to take a firmer attitude toward peace. We should guard against foolish action which would make even the Japanese church an uncritical bulwark against communism. (I am not saying that I either agree with communism or co-operate with it.) Concerning this point the Japanese church must hold fast to its autonomous position.

Concerning the fourth item, Japan had to take an attitude of penitence for seven years after the war, but it is extremely unreasonable, whatever you say, that 80 million compatriots are crowded into a narrow area. Open your eyes and look at a map of the world. Are there not undeveloped lands and resources being neglected undisturbed wherever you go? I cannot but fear that if in the future there is a danger that the peace of the world may be broken again, it would largely be due to these conditions surrounding Japan. Isn't the voice of the Japanese Christians to make such a problem understood without political haggling and prejudice? We should not only passively focus our prayers upon the preservation of peace, but also, I think, Japan from her position must propose loudly to the world how we can actively make the world peaceful. It is probably here that the Japanese church after independence has a role to play toward world peace. If in the near future the Church of Christ in Japan is ready to publish a new statement concerning peace based upon the studies of a special committee, I would like to have the Church express clearly for the world the needs of Japan instead of harmless and inoffensive ideas which are neither poison nor medicine.—Rev. Junichi Asano, Pastor of Mitake Church.

(*Fukuin to Sekai*, June, 1925, translated by Nobuyuki Sakurai and
Willis Browning)

Personals

Compiled by Mrs. DEAN PETERSON

Visitors

Miss Corrie ten Boom, of Holland, one of the leading evangelists of Europe, has been speaking to various groups during her recent visit to Japan.

Dr. Reuben Torrey, Jr., enroute to Korea to do rehabilitation work for the amputees, visited in Japan.

Dr. Charles Braden, author and Professor of Comparative Religions, Northwestern University, spent several weeks in Japan recently as part of a world-wide study which he is making of new religions.

Dr. & Mrs. Rajah B. Manikam, Secretary for Asia of the International Missionary Council and the World Council of Churches, visited the churches in Japan and Korea during April. Dr. Manikam led the devotional services each day at the conference of missionaries related to the Church of Christ in Japan, held in Tokyo, April 1-4.

Dr. G. H. Gebhardt, Assistant Secretary of International Missions of the Evangelical and Reformed Church, arrived in Japan in April for a look at the work of E & R missionaries in Japan.

Dr. T. T. Brumbaugh, Chairman of the Interboard Committee in New York and Secretary for Japan and Korea of the Methodist Board of Missions, arrived here May 12. He will visit mission work in Japan, Korea, Okinawa, and the Philippines.

Mrs. Ralph E. Diffendorfer, wife of the late Dr. Ralph Diffendorfer, who served as the first President of the ICU Foundation and as an Executive Secretary of the Division of Foreign Missions of the Methodist Church, took part in the dedication of International Christian University on April 29. Others who took part in the ICU dedication included Dr. Stanley Stuber, Executive Secretary of the Japan International Christian University Foundation, Inc., New York; Dr. John Coventry Smith, Vice President and Chairman of the Executive Committee of ICU Foundation, and Secretary for East Asia of the Presbyterian Board of Missions; and Dr. John A. McLean, Pastor of Richmond, Virginia.

Rev. Marvin Green, Pastor of the Orange Methodist Church, Orange, N. J., arrived in Japan on June 12 to visit the Hiroshima Peace Center. Mr. Green is a director of the organization which has been established to make the site of the first atom bomb a memorial for world peace.

Dr. Paul G. Moeller, representing the Ecumenical Missionary Conference of Germany, has arrived in Japan for a six months' visit. He will work with the National Christian Council of Japan in establishing a deaconess movement here.

Miss Alberta B. Sprowles, for 25 years head teacher at Aoyama Gakuin, Tokyo, and Miss Frances Melton, a former music teacher at Toyo Eiwa Girl's School, will arrive in Tokyo on July 16.

Mr. L. V. Cavins, of Columbus, Ohio, mother of Mrs. Dean Leeper, YMCA, arrived in Japan on Saturday, June 21, for a two months' visit.

Mrs. Taiko Kamikawa of Seattle, mother of Rev. Aigi Kamikawa, U C M S (IBC), arrived in Japan on June 17 for an extended visit.

Mrs. Marguerite Dallas of Eugene, Oregon, is visiting with Mr. and Mrs. K. C. Hendricks and Mr. and Mrs. Aigi Kamikawa.

Other recent visitors include the following:

Rev. Herman H. Koppelman, Assistant Executive Secretary of the Board of Foreign Missions, Lutheran Church, Missouri Synod.

Rev. Robert E. Thompson of Minneapolis, Personnel Secretary of the Far Eastern Gospel Crusade.

General Albert Osborn, of London, head of the Salvation Army.

Rev. Norman Jameison and Rev. George Robinson, musician and evangelist from Canada YFC.

Dr. Henry Appenzeller of the Methodist Mission in Korea.

Miss Mildred Powell, sister of Mrs. H. W. Hackett of ICU.

Rev. James S. Mather, of Kandy, Ceylon, enroute to a Christian Endeavor Conference in Honolulu.

Engagements

Miss Carol M. Lutz, PN (IBC), is engaged to be married to Lt. Richard Folsom Underwood, who has been serving as a UN interpreter for the peace negotiations in Korea. Their marriage will take place in Tokyo, August 9th. This fall Lt. Underwood will attend Hamilton College, Utica, N. Y.

The engagement of Miss Betty Hoffine, E & R (IBC), to Mr. Charles Ash has been announced. They will be married in the United States.

Miss Marium Hansen, former J-3, became engaged while visiting in the Philippines.

Marriages

Miss Kathleen Inniger, FEGC, married Rev. Morris Jacobson, JEM, on May 30, at Tokyo Union Church. The marriage was performed by Rev. Leonard Sweet, FEGC.

On May 5, at Washington, D. C., Miss Mary K. Sluder, UCMS (IBC), married Mr. Cody Wilson, brother of Jim Wilson, former J-3 in Nagasaki.

Miss Julia Yoshika Tatsumi, second daughter of Rev. Y. Tatsumi of Seiai Church, Tokyo, and Rev. Ernest Richards, PE, Chaplain of Shoin Girls' School, Kobe, were married at Trinity Church, Tokyo, on May 4.

Miss Kate Evelyn Little, IBPFM, and Rev. Kurt Hana Ribí, CJPM, were married March 8 at Chapel Center, Tokyo. Rev. John M. L. Young officiated.

Births

Arthur George David Savage, son of Rev. & Mrs. F. D. Savage, OMS, on March 1, 1952.

Eleanor Selden Eddy, daughter of Rev. & Mrs. William Eddy, PE, March 20.

Joan Fredda Gooden, daughter of Rev. & Mrs. Joe R. Gooden, MJBm, April 9.

Susan Jean Dalbeck, daughter of Rev. & Mrs. Gordon Dalbeck, ABCFM (IBC), April 27.

Jessie Janet Grier, daughter of Rev. & Mrs. Louis Grier, PN (IBC), June 7.

Margaret Elizabeth Daub, daughter of Rev. & Mrs. Edward Daub, PN (IBC), June 8.

Jerry Anne Chrysler, daughter of Rev. & Mrs. Arthur C. Chrysler, FEGC, June 8.

James Robert Huddle, son of Rev. & Mrs. Paul Huddle, ULCA, June 12.

Barbara Mae Kreps, daughter of Mr. & Mrs. Leslie Kreps, MC (IBC), July 1.

David Thomas Oakes, son of Rev. & Mrs. Donald T. Oakes, PE, July 4.

Thomas Nathan Dunton, son of Mr. & Mrs. Rupert Dunton, MC (IBC), July 16.

Deaths

Mrs. B. Buss, TEAM, after a long illness, on May 21, 1952, in Luseland, Saskatchewan, Canada.

Miss Helen M. Palmer, PN (IBC), teacher at Osaka Jo Gakuin, on June 12 at Kansas City Hospital.

Mrs. William A. Eckel, CN, at Osaka, June 27. Funeral services were held at Tokyo Chapel Center, July 7; interment was at Yokohama International Cemetery.

Arrivals, Summer, 1952

Miss Nannie McLean Hereford, PN (IBC) returned to Japan on June 5. She first came to Japan in 1932; in 1941, she went to Manila and was there during the war.

Miss Alice Alsup, MC (IBC), arrived February 28 and is teaching at Seibi Gakuin, Yokohama.

Miss Rose Waldron, MC (IBC), arrived in April, is at Iai Joshi Koto Gakko, Hakodate.

Miss Esther L. Hibbard, ABCFM (IBC), returned in May to Doshisha Women's College.

Miss Alice Anderson is a visiting teacher for Doshisha, Kyoto.

Miss Angie Crew, ABCFM (IBC), returned from furlough in April to Kobe Girls' School.

Miss Myra Anderson, MC (IBC), returned in April to Hiroshima Girls' School.

Miss Jean B. Kellerman, EUB (IBC), formerly in China for three years, arrived in Japan on May 26.

Mr. Raymond P. Groh, Jr., E & R (IBC), arrived on May 18 for his first term in Japan. He has been assigned to Tohoku Gakuin, Sendai.

Rev. A. R. Stone, UCC-OMB, Field Committee representative for the Board of Overseas Missions of the United Church of Canada, is expected to return from furlough late in August.

Mr. & Mrs. Eliot Shimer, MC (IBC), are expected soon. Mr. Shimer, a former J-3, returned to America last summer.

The following new appointees are expected this summer: Mr. William S. Cundiff, E & R (IBC); Mr. James E. Melchert, E & R (IBC); Mr. Carl F. Schneider, E & R (IBC); Miss Mary Louise Mernitz, E & R (IBC); Miss Lillian Mae Raisch, E & R (IBC); Miss Arlette M. Pool, E & R (IBC); Miss Ruth F. Snyder, E & R (IBC); Miss Mattie May Klingsman, E & R (IBC); Miss Carol Jean Van Zoerman, RCA (IBC); Miss Jean Rowland, MC (IBC).

Departures and Furloughs

Dr. & Mrs. Floyd Shacklock, MC (IBC), are returning to Drew Seminary, where Dr. Shacklock will again take up his professorship.

Miss Blanche Brittain, MC (IBC), Miss Helen Moore, MC (IBC), Miss Olive Curry, MC (IBC), and Miss Helen Barnes, MC (IBC), will leave on furlough this summer.

Dr. & Mrs. E. M. Clark, PN (IBC), departed on furlough July 8.

Rev. & Mrs. E. H. Chapman, PN (IBC), leave for America in July.

Mrs. Evyn Adams and daughter, Betty Bird, MC (IBC), left June 1 on a health furlough.

Dr. & Mrs. Clarence Gillett, ABCFM (IBC), left on June 15, for a 2 months' trip to the USA, for business and family reasons. They attended the General Council of the Congregational Churches in Claremont, Calif. They will return to Japan August 20.

Miss Alice Grube, PN (IBC), left on May 5, in order to accompany Dr. Winifred Shannon, who returned to the United States on account of illness.

Mr. W. B. Swim, a former J-3, who was studying at Tokyo University, left in June.

Rev. & Mrs. Paul R. Gregory & Family, E & R (IBC), left for their furlough on June 11.

Mrs. R. W. Tosh, E & R (IBC), left Japan in April and is recuperating in Honolulu. Her husband will leave here in July to meet her and go with her to America.

Dr. & Mrs. Luman J. Shafer, RCA (IBC), left Japan on Friday, June 27. Dr. Shafer has returned to America on a six month furlough to discuss organizational matters in the Reformed Church in America.

Rev. Paul F. Warner, MC (IBC), left Japan on May 22. Mr. Warner, who was here before the war, has been in Japan on a short-term appointment at Nagoya.

Miss Marie Elizabeth Church, MC, a Korea missionary, left recently for Seattle.

Miss Grace Wood, MC, left Japan for Korea on June 13, to teach at Iwa Girls' School, Pusan.

Roger Reid, brother of David Reid, MC (IBC), left Japan for South Bend, Ind., shortly after his graduation this year from the American High School in Tokyo.

Mr. & Mrs. Carl S. Sipple and family, E & R (IBC), and Mr. Theodore E.

Flaherty, RCA (IBC) left at the same time in July for their furloughs.

Miss Wilna Thomas, UCC (IBC), Miss Marium Hansen, MC (IBC), Miss Jane Fischer, PN (IBC), and Miss Mary Jones, MC (IBC) are J-3s who returned to America recently at the completion of their short-term assignments in Japan.

Miss Sarah White, PE, director of the St. Luke's College of Nursing, leaves this summer.

Miss Mary Haig, UCC (IBC), and Mr. & Mrs. William Q. McKnight, ABCFM (IBC), returned to America on furlough in March.

Others who are scheduled to depart sometime during the summer include: Miss Leona Douglas, UCC (IBC); Mr. & Mrs. Robert H. Grant, ABCFM (IBC); Miss Katherine Greenbank, UCC (IBC); Miss Ruth Elmer, EUB (IBC); Mrs. Rowena Hudson Winn, PN (IBC); Miss Katherine Johnson, MC (IBC); Miss May McLachlin, UCC (IBC); Rev. & Mrs. S. F. Moran, ABCFM (IBC); Miss Anne Peavy, MC (IBC).

Among other missionaries who depart this summer are the following: Miss Otelia Hendrickson, EMCA; Rev. & Mrs. P. Foxwell, IBPFM; Miss Ernestine Gill, SDA; Mr. & Mrs. O. D. Bixler, IND; Mr. & Mrs. Charles W. Doyle, IND; Mr. Lester Hall, MSL.

Also: Mr. & Mrs. Logan J. Fox, IND; Dr. & Mrs. Crawford Bishop, EMAJ; Mr. Elwood Fromm, MSL; Mr. & Mrs. Gordon F. Rasmussen & family, PTL; Mrs. M. Mosser Smyser, IND.

Retirements

Dr. A. J. Stirewalt, ULCA, 71, was awarded on July 4, the Order of the Sacred Treasure, Fourth Class, for his contribution to the improvement of social and educational work in this country. Dr. Stirewalt began his missionary work in Japan in December, 1905. He was the founder of Kyushu Gakuin College. He will continue in Japan, teaching in the Kobe Lutheran Bible School.

Misses Mary & Grace Stowe, ABCFM (IBC), left on May 7, after 40 years of service in Japan, where they have devoted their lives to Kobe College.

Miss Mary Jesse, ABF, was decorated by the Emperor with the Order of the Sacred Treasure, Fourth Class, for her long service in Japan on behalf of the education of women. She is president of Shokei Girls' College, Sendai.

Miss Ethel Hempstead, MC (IBC), who has been serving in Kagoshima, has returned to Los Angeles. She was on the Pacific Transport, which lost its rudder when two days out. A storm was brewing and SOS calls were sent out. Passengers were taken off at midnight in the dark and rain, lowered in a life-

boat and transferred to another ship. Several days later she was back in Yokohama, but sailed on the Lafitte on May 28.

Special Interest

Tokyo Language School had a house warming in their new quarters in Shibuya, June 2. The formal dedication was held on July 5.

On Friday, June 13, Dr. John Coventry Smith of New York held a Conference with the Presbyterian missionaries from Korea, now in Japan.

New personnel for the faculty of International Christian University include Dr. & Mrs. Jesse Steiner, Dr. & Mrs. Carl Kreider, Dr. & Mr. Robert Gerhart, Dr. & Mr. David Bryn-Jones, Miss Mary Lee McDonald, Dr. & Mrs. Arthur McKenzie.

225 missionaries from 11 Lutheran groups in Japan celebrated the 60th anniversary of Lutheran work in Japan.

Rev. Darley Downs, ABCFM (IBC), now on furlough, has been granted the degree of Doctor of Divinity by Olivet College in Michigan.

Mr. & Mrs. A. E. Mitchell are now doing missionary work in Japan with Youth for Christ. They are parents of six children, all engaged in Christian work. Their eldest son is dean of the Open Bible Institute in Des Moines, Iowa. Hubert Mitchell and wife have been in India for the last 5 years with YFC; daughter Jean Wilhelmson and husband are with the GO YE Fellowship in India; Maryetta Smith and husband are missionaries in India for the Brethren in Christ; Helen Morken and husband are in Japan with YFC; Esther Russell and husband are in Ethiopia for the United Presbyterian Church.

Tokyo School of the Japanese Language

under the direction of

Mr. Naoe Naganuma

38, Nampeidai-machi, Shibuya-ku, Tokyo

(Next to Gas Company's Business Office)

Our new school building provides 27 classrooms, audio-visual aid rooms with gramophones and recorders, phonetic laboratory, reading rooms, etc.

Regular Courses : From 9 a.m.—12 a.m.

3 afternoon periods for religious terms and cultural lectures

Afternoon Special Courses :

A. 2 afternoons From 1:30—4:30

(Mondays & Thursdays; Tuesdays & Fridays)

B. 4 afternoons From 1:30—4:30

(Monday, Tuesday, Thursday & Friday)

Evening Special Classes : From 6:00—9:00

Twice a week (Mondays & Thursdays)

Summer Courses :

in Tokyo, Karuizawa and Nojiri (July 14—Aug. 29)

Extension Department

From the new school year of Sept., 1952, the regular correspondence school with bi-monthly supervision will be newly opened.

Teacher Training Courses : in Karuizawa

Aug. 4—8 inclusive for the regular course & Aug. 9—10 for advanced work.

Japanese Language Teachers' Association

Your private teacher is invited to join this new organization.